

A TREATISE
UPON DEATH:

First publickly deliver'd
in a funerall Sermon, anno
Dom. 1630.

And since enlarged
By N. C. Preacher of Gods
word in Scotland at Kilmacolme
in the Baronie of Ren-
frew.

Hebr. 9. 27.
*For it is appointed for men once
to die, &c.*



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A TREATISE
UPON DEATH

THE PRINCIPLES OF
IN A TREATISE UPON DEATH

By M. C. F. F. F. F. F.
IN THE TREATISE UPON DEATH

For it is a treatise upon death
IN THE TREATISE UPON DEATH

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IN THE TREATISE UPON DEATH



Christian Reader,

IN this changeable vicissitude of decaying time, and continuall succession of dying ages, there is nothing more certain then *death*, which is painted forth in the face of all living creatures, *Man* not excepted, the noblest of all, who in all sexes, rankes, and conditions must once die, and then enter into judgement. For this radicate moisture must drie up, and this naturall heat must grow cold, this soaring breath must flie up, and this surmounting soul must flit out of this earthly tabernacle, that it may returne unto its native soil, where it shal rest eternally in these heavenly mansions, stately habitations, and most pleasant paradise of God: Whereunto Christ the spoiler of principalities and powers, our captain, fore-

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runner and perfect Saviour is victoriously and triumphantly gone before us, and now (according to his comfortable promise) is preparing a sure place, a royall palace, for all those, who with a godly sorrow groane under the unsupportable burthen of their grievous sins, and with assurance of faith beleieve in, and long after his saving and glorious appearance. So that we need not sorely and immoderately lament, for the absence of those whom we once dearly loved in this sower valley of tears and wearisome pilgrimage of many stations, every houre whereof is more dangerous then another; Seeing they have joyfully and happily arrived at their journeys end, heaven, and at last are crowned with incomprehensible glory, strengthened with never-fading immortalitye, replenished with exquisite joyes of Gods favourable presence, and drowned with over-flowing pleasures at his right hand for evermore. These
points

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points with many others in that kinde I have handled in this subsequent meditation, first publickly delivered by me in a Sermon at the buriall of an honorable Baron with his religious Ladie both laid in their grave at once, whose names of blessed memorie I conceal from thee, for such reasons as I thought good. Which meditation surely I had buried with them, or at least closed up in my study, if not the good opinion of conscionable and zealous hearers had raised it up again from the grave of oblivion, by their diligent search and lecture of manuscripts here and there dispersed far from my expectation & former intention. So that I was forced to review and inlarge the originall copie by the advice of my learned and much respected friends; such as reverend prelates, doctours and pastours of our church, who have best skill in such matters of spirituall importance. For I have ever been of that minde, that every wise

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man should make choice of some intire and trustie friends, who will be so far from flattering and fostering him with a self conceit, that by the contrary they will plainly admonish him of his errors and infirmities, and give him found and ripe counsel, when there is any businesse in hand that may especially concerne his credit and estimation. Amongst the which the operations which flow from the gifts of the minde have the first place: & seeing none, how capable so ever, is fully adorned with them, he should seek help of others. For God hath not given all gifts to every one; and he who is shorter-sighted then I, may see a spot in my face which I cannot see my self; and it were to be wished that there were more premeditation in this age, so fertile of invention, wits and writs. Did the Greek oratours and Poets go to their *Athenaeum*, and the Latine to their *Aedes palatina*, for to consult with the most learned of their
time

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time about the divulging of their monuments; and we who have more divine documents then ever any paganish Writer could dream of, bring forth so abortive fruits? As for my self, I will not answer for others, but if I had had no other to take counsel by, surely this lucubration should never have seen the face of the sun, or come unto the hands of these censuring and critick dayes: where there is nothing so good, but it hath its own carpers and enviers, nothing so bad, but it hath its own favourers and embracers. In it I meddle not with curious and fruitlesse questions, new doctrines, dangerous tenents, accompanied with varietie of ostentative and sophisticate learning, and farded with the abused colours of pratling and adulterate eloquence, wherewith too many seek their own praise, by disgracing their sincere profession, by venting their loftie presumption, by scandalizing their holy mother the church, by

A 4 defiling

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defiling the white robe of Christs righteousness, laid abroad to us in the gravity, integritie, simplicitie, and majestie of divine scriptures, which ought to be the only square and rule of our actions, the touchstone of our speculations, and the soveraigne judge of all our controversies. Which controversies alas, to the unspeakable grief of the better sort, to the pitifull seduction of some miscarried simple ones from the puritie of truth to the impuritie of error, to the inevitable destruction of many obdurate ones to fearfull and damnable inconveniences, what by sects, schismes and heresies this long time ago, what by oppressions, murthers, massacres, as bloudy consequences, have troubled the peace of this Christian world. Neither did I suffer this sermon to come to open light, because it was my own brood, and first issue upon that grave purpose, which requireth moe years, deeper learning, sounder judgement,

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ment, longer experience, then I, a youth, can attain to for the present, but because of two reasons which I adde to the former: The first is, because there is no meditation more familiar to me then that of death: Out of the countrie, many thousands did fall on every side of me: and in my countrie, since my admission to this painfull and dreadfull cure of souls, one speciall point of my charge is to visit those good Christians (over whom I watch) at their last farewell to this world, that I may render a joyfull and comfortable accompt of them to my Master the great shepheard of the flock. The second reason is, because of two men, whom I highly honoured during their pilgrimage here; The one was a principall nobleman of my paroch, who in his journey to heaven took such pleasure in reading this meditation, that he himself did dict it to one of his servants a little before his death. And I dare say, without flatterie, that

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that his generous and religious soul did even in this life in a singular manner taste of the glorie to come. O what divine sentences! O what comfortable speeches did he utter to us who attended on him! O what ravishing contemplations and private soliloquies had his soul with God on his death-bed! These, as so many antidotes, preservatives & corroboratives he used against that last agony: By these, as so many scales he climbed up to the heavens. The other was my dear & honourable father, who before his departure out of this mortall life delighted much in reading, hearing & meditating on this discourse, and hoping that others should get instruction, direction and consolation thereby, commanded me to publish it. So that I could not disobey him, who was Gods instrument to bring me unto this world, to train me up in the fear of the Lord, and who both in, and out of the country, did prosecute me with his tender & fatherly affection

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affection in my painful travels, and dangerous expeditions for the golden fleece of vertue, & whose life was a clear mirror of Christian charity, yea above his power oftentimes, which he did recommend to his children: for the Lord blessed him with abundance to the end, and in the end crowned his former favours with a pleasant and peaceable death, which he oft craved at Gods hands, and which was a matter of greater contentment to me, then if he had left me heire of whole territories, which with the rest of the toyes of this perishing world have but transitorie joyes, like clouds rising in the morning, but dissolving ere night without any memorie of them at all. Neverthelesse, honourable birth, good education, the patterne of worthy acts, and the immortall fame of renowned ancestors, either in church or policy, communicated to the emulous posteritie for imitation, is not the least portion of humane inheritance: and he
who

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who follows their famous examples, ingraven with letters of gold in chests of cedar, or in tables of marble, in the never-decaying temple of sacred memory; he (I say) is not only in the way to worldly honour and preferment, but also their footsteps lead him from grace to glorie, which is the most precious purchase a Christian can acquire. Without the which all is but dung and drosse: for one drachme of goodnesse is better then a whole world of greatnesse; even as a little pearle is of greater worth, then a big rock of flint; or as the sun is higher esteemed then the whole body of the firmament spangled with stars, every one striving with another in beautie.

To be short then, it is no inbred opinion of my self, who am conscious of many infirmities in this body of death, that maketh me to acquaint thee (O Christian Reader) with this funerall meditation, which perhaps may live
when

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when I am dead. In the mean time I wish
it may teach thee, me, and other mor-
tall men, our Christian duety in this
point, rest with us familiarly at home,
warne us in our journey, remember us
of our present mortalitie, guard us
against our last enemy, prepare us for
that future immortalitie and full happi-
nesse of soul and body conquered to us
by the victorious death, and meritori-
ous passion of the only son of God our
only Saviour: In whom I rest ever,

Thine to power,

N. C.

Ad



Ad Lectorem.

SI procul obscuri tenebris ab inertibus Orci
Sit tibi propositum succinctæ stamina vitæ
Ducere per virtutis iter, dum fata diesque
Suppeditant; animam ne mors inopina labantem
Auferat incauto, neu formidabile Lethi
Imperium quod cuncta domat, terrorve sepulchri,
Ultricesve mali furie, aut quascunque sinistro
Nox genuit fetu pestes, quodve horridus Orcus
Spirat inexhaustum flagranti pectore sulphur,
Solicitent miseram trepidâ formidine mentem:
Huc ades, en Campbellus opem tibi præbet anhelos
Ante ferens gressus. Ut quæ (velut orba carina
Remige) Jactatur variis impulsa procellis
Fortune instabilis, tandem mens edita cælo
Assuescat patriam paulatim agnoscere sedem.
Ille etenim ingenii nixus pernicibus alis,
Judicioque nitens memori, quæ docta verustas
Naturæ è tenebris hausit ratione sagaci:
Et quæ sancta cohors patrum (quos inclyta virtus
Reddidit

Ad Lectorem,

*Reddidit aeternos) veri quoque fontibus hausta
Mandavit scriptis; & quæ ter maximus orbis
Conditor indulget divina oracula terris,
Hoc excepta tulit tenui comprehensa libello.
Ex quibus instructus triplici penetrantia Ditis
Agmine perripit sævi, mortisque ferocis
Spicula contundens, vinculis dare colla coëgit,
Quod tu magnanimo superatâ morte volatu
Æthereas subeas sedes, lautaque Deorum
Accumbas mensæ, factus novus incola cœli.*

PATRICIUS CAMPBELLUS.



A



A preface before the Sermon.



YE are all here conueened this day to performe the last Christian duties to a respected and worthy Baron, with his honorable Lady, who both have lived amongst you in this land, and whose embalmed corps, both yee now honour with your mourning presence, and happy farewell to their grave. I am here designed to put you all in minde by this premeditate speech, that the next case shall be assuredly ours, and perhaps when we think least of it. Therefore that I may acquaint these who need information in this point with the nature and matter of such exhortations, let them remember with me that there are two sorts of funerall sermons, approved and authorized by our reformed churches in Europe: The first whereof, I call, for orders sake, Encomiastick, or Scholastick, because

The preface.

because it is spent in the praise of the de-
funct, and only used in schooles, colledges,
academies, and universities, by the most
learned; And this is ordinarily enriched
with pleasant varietie of strange lan-
guages, lively lights of powerfull orato-
rie, fertile inventions of alluring poesie,
great subtilties of solid Philosophie, grave
sentences of venerable fathers, manifold
examples of famous histories, ancient cu-
stomes of memorable peoples and nations;
and in a word, with all the ornaments of
humane wit, learning, eloquence. Which
howbeit I might borrow for a while, yet I
lay them down at the feet of Jesus, and be-
ing sent hither not by man, but by God,
whose interpreter and ambassadour I am,
I prefer before them the smooth words of
Moses, the stately of Esay, the royall of
David, the wise of Salomon, the eloquent
of saint Paul, and the ravishing of saint
John, with the rest of divine writers,
Gods pen-men, out of whose inexhausted
treasurie of heavenly consolation, and sa-

The preface.

ving knowledge, I wish to be furnished with the secret preparation of the sanctuarie, and to be accompanied with the full power and evidence of the spirit of my God. For there is another second sort of funerall sermons, which I call Ecclesiastick, or popular, viz. when the judicious and religious preacher, only for the instruction and edification of the living, frequently assembled at burials, and earnestly desiring at such dolefull spectacles to be rejoyced in the spirit of their mindes, taketh some convenient portion of scripture, and handleth it with pietie, discretion, moderation, to his private consolation, the edification of his hearers, and the exaltation of the most high name of God. So that having no other ends but these three, and taking God to be my witnesseth that I abhor all religious or rather superstitious worship given to the dead, and being naturally obliged to come here, and oftentimes requested by my near and dear friends, yea abundantly warranted by

The preface.

by these who have the prioritie of place in church government above me, and as it seemeth by your favourable silence, and Christian attention, invited to speak, I have purposed by the speciall concurrence, and assistance of the spirit of my God, to deliver unto you a brief meditation upon death. Pray ye all to God to engrave it by the finger of his all-pearching spirit in the vive depth of my heart, that again by way of spirituall communication, I may write it upon the tables of your hearts (as it were) with a pen of iron, and the point of a diamond, that both preacher and hearer may lay it up in their memories, and practise it in their lives and conversations. And I intreat you all (and most of all these who are of a tender conscience) I entreat you I say, in the tender bowels of mercie, not to misconstrue my coming hither, which ought rather to be a matter of singular comfort, then of prejudged censure; a matter of profitable instruction, rather then of envious emulation; a matter of

The preface.

pious devotion, then of repining contention. I think not shame, with the glorious apostle to preach in season, and out of season, for the converting, winning, and ingathering of soules. I do not say this, That I consent to these who contemne and condemn altogether such meetings; for albeit I would confesse unto them, that the time, place, and persons were extraordinarie (as indeed they may seem to these who have not travailed out of their paroch churches, or seen forrein countries) yet the customes of the primitive church (see Nazianzen, Ambrose, Jerome, &c.) and of our reformed churches in France, Geneva, Germanie, upper and lower, in great Britaine, and elsewhere, maketh all three ordinarie; and the subject of this present meditation, viz. Death, proveth the same to be common.



THE



THE SERMON.

Hebr. 9. 27.

For it is appointed for men once to die, &c.

THis is a *short*, a *memorable*, a *grave* assertion. *Short*, because few in words, but full of substance. *Memorable*, because a remembrance of death. *Grave*, because the vive representation of it before our eyes should teach us our frail and transitorie condition in this world. But that I may proceed with a clear method, without the which there is no solid discourse, marke these points: 1 The logick analysis of these words: 2 The grammaticall and criticall expositions: 3 The doctrines, conforme with their severall rules inferred upon them: 4 And lastly, the conclusion of this whole action by way of application to these two dead corps.

As for the analysis, I shall not be curious in it. Ye see only the subject of this sentence is, *Men once to die*. The attri-

The division.

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bute, *Appointed*; The sentence it self is generall, because the appointment is generall, Death generall; The subject of death, *Man*, generall; The number of death, *Once*, if unitie can be a number.

The exposition.
The appointment
of death.

As for the exposition; There are three words which need to be cleared. The first whereof is *appointed*, ἀποκεῖται, expounded by worthie *Suidas*, *Laid up as a reward*; and so indeed death is the wages of sinne. *Phavorinus* following that most learned *Hesychius*, turneth it ἱτοιμασθαι, it is prepared; and so indeed it is prepared for all men once to die: But our Greek and Latine, ancient and moderne writers translate it, ordeined, decreed, establisshed for all men once to die. I embrace their orthodox versions; yet they will suffer me to explain this word by others in scripture, προβλέπεται, it is foreseen; προνοεῖται, it is foreknown; προτίθεται, it is forepurposed; προορίζεται, it is predestinate that all men must once die. I confesse all these foure words are to man diverse, *modo percipiendi*; yet to God, they are all one; who howbeit he be the first and the last, yet in him there is neither first, nor last. So that the meaning is this; It is the irresistible

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irresistible will, eternall decree, unchangeable purpose, unsearchable counsel of the wise and everliving God, That all men and women living upon the face of the earth, must once die. *Obj.* But this may be called into question by two or three instances taken out of the old and new testaments: In the old, *Genes. 5.* we read, That Enoch was no more seen by man, but taken by God. And *2 King. cap. 2.* that Elias was caught up in a fierie chariot unto heaven, so that they were both translated not to see death. In the new we read, *1 Thess. 4.* That these who shall survive at the day of judgement, they shall be changed in the twinkling of an eye, and caught up into the clouds for to meet with the Lord in the aire, and to be ever with him; so that these also shal not taste of death. I answer first, That some few extraordinarie instances do not altogether break the band of ordinarie courses once set down by God, who is without shadow of turning or changing. Secondly, I answer, That Enoch and Elias, in so far as they were men, they were mortall, but in so far as they were such men, they were immortall, that is, In so far as they were

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types of the resurrection and of the prototype Jesus, the immortall, coeternall, coessentiall Son of God the Father. And as for those, who shall remain alive upon the earth on that great day, their death will not be reall, but analogicall, not actuell, but virtuall or equivalent, that is, They shall not die as their predecessours, a naturall death; but their extraordinarie change shall supply or be in stead of an ordinarie death. So that ye may manifestly perceive, the appointment of God is surer then the center of the earth, or the foundation of the heavens: for these two are grounded upon it, and it upon none, except it self, the center and fundament of all, whose appointment is himself, in whom there is no composition, no accident; *Quicquid enim in Deo, Deus est*; that is, whatsoever is in God, is αὐτόθεος, αὐταυτὸς very God, him very self, one and the same; yesterday, to day, and for ever. And thus far of the exposition of the first word, *appointed*.

The second word is, *Death*: *Snidas* by a periphrase, κακῶν ἀποσπασίς, καὶ ὡς εἰς ἀγαθὸν χειμῶν ἀναγναίς ὄρη that is, a refuge from evils, and as it were a most safe haven

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haven after some storme. *Phavorinus*, who wrote after the rest of Greek authors, giveth foure short descriptions of

death, *θάνατος χωρισμὸς ψυχῆς ἀπὸ σώματος, καὶ στοιχείων διαζεύξις, ἢ βίη λύσις, ἢ φροντίδων ἀπαλλαγὴ* that is, A separation of the soul

The description of death.

from the bodie; A disjunction of the foure elements, whereof our bodies are made; The loosing of the life; The chafing away of cares. Scripture calleth it a loosing, not a losing, or dissolution, not a destruction. Our Theologues they commonly make three sorts of death: First, *κατὰ φύσιν*, Naturall death; not that nature is the cause of it, for it is *sui conservatrix*, a defender of it self; but that it is made common to all things in nature, and under the sun: things also above (the divine nature onely excepted) have their owne changes, as well as their influences. Secondly, *βιολάνατος*, Violent death, when the course of nature is interrupted, by some strange event; common also to all living creatures: And the Pagans themselves without any contradiction acknowledged these two sorts. The third is called, *θάνατος θανάτων*, The death of deaths, called spirituall death; and it is two-fold;

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twofold; either first, when a man is dead in his sins, through desertion, occæcation, obduration, impenitence, or last, when a man because of his continuance in the same is cast away from Gods presence and union as a reprobate, and consequently is adjudged to the hells without any recoverie, deliverie, mercie. God preserve us from this estate, and happy shall we be, if we die, before we die, for so we shall not die, when we die; that is, if we die to sin, before our bodie die, for so when it dieth, we shall not die spiritually; and he that will live when he is dead, must die while he is alive, *that whether we live, we live to the Lord; or whether we die, we die to the Lord, Whether we live therefore, or die, we are the Lords, Rom. 14. 8. For Christ to us in death and life is advantage, Philip. 1. 21. For Christ therefore died and rose again, and revived, that he might be Lord both of the dead and living, Rom. 14. 9.* And thus far of the exposition of the second word, *Death.*

Man the
map of
miserie.

The third word is *Man*. I know the naturalists, being blindfolded, intoxicate, and infatuate with self-love, and self-conceit gave innumerable glorious titles to
man;

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man; and amongst the rest, they called him the monarch of heaven and earth; the midst betwixt the Creatour and the creature; the Lord, compend, and picture of this world, a little world, the delight and miracle of nature, the miracle of miracles, yea, a mortall God, and (as the Stoicks say) in one thing lesse then God. But it is to be remarked, that the most solid Philosophers did call man amongst other disparagements, the patterne of imbecilitie, the prey of time, the pastime of fortune, the pourtraict of inconstancy, the subject of envie and calamitie: Or (as *Diogenes* saith) rottennesse in his beginning, a beast in his life, the food of worms in his death. But to leave all exotick observations, let us speak of him, in the language of Canaan. There are three words, which in the originall signifie *man*; The first word *ישׁ* *Isch*, *אִישׁ*, noble, strong, worthie, excellent man: for in the estate of innocencie and integritie, he was created perfectly holy in body and soul; in which sense *Philo Judæus* calleth God *ἀρχέτυπον*, the patterne; and man, Gods *εἰκονισμα*, image; *ἀπεικόνισμα*, effigie; *ἐμπροσθεν*, workmanship. But alas, O man, thou hast
made

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made a great change, and hast lost infinite treasures, for earthly toyes; of holy thou art become unholy; of perfect, imperfect; and art metamorphosed from the image of God, to the image of Satan. The second word is עֲנֹשׁ Enosch, *ταλαιπωρ*, painefull, sorrowfull, miserable man: for by his vile apostasie from his Lord and King, from his Master and Father, he hath brought shame and punishment upon himself, and through him to his whole posterity, as water is derived through the channell to the streams; or as the sappe of a tree is sent up from the roote to the branches. The third word is, אָדָם *Adam*; and this word is almost one with Enosch; for it signifieth weak, feeble, impotent man, and so it is distinguished from Isch: As in greek, ἀνδραγωγά differs from ἀνὴρ, *Psalmc 49.* עֲנִי בֵנִי bene *Adam*; עֲנִי בֵנִי bene *Isch*; that is, the rich, and the poore, the noble, and the ignoble, potent, and impotent. But this third word, *Adam*, signifieth most especiallie, the matter whereof wee are made, *clay, earth, dust.* And in this sense Moses, *Deut. 32. Jer. 22. 29.* say, *O earth, earth, earth, hear the word of the Lord;*

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Lord; that is, O man, man, man, earth by constitution, earth by disposition, earth by dissolution; set down in the Latine wel; *terra quam terimus, terra quam gerimus, terra quam quarimus*. And Chrysostome saith more, it is our countrey, our nurse, our mother, our board, our house, our sepulchre: Augustine tearmes it, our strange land; and Nazianzen, our step-mother: and this is Gods own conference with man in that terrestriall paradise, Gen. 3. 19. *Dust thou art, and unto dust thou shalt return*; confessed by Abraham, Gen. 18. 27. *I am but dust and ashes*: and by Job, ch. 10. 9. *O Lord thou hast made me as a pot of clay, and wilt bring me unto dust again*. And this is amplified by Solomon, Siracides: yea the Turks and Pagans, who affirme, that we were once made of earth, & must return to it again, as waters to the sea. And this is Gods owne voice to Isaias, ch. 40. 6. repeated in 1. Peter, 1. 24. *All flesh is grasse, and all the glory of man is as the flower of grasse; the grasse withereth, and the flower thereof decayeth*. Where first, mark the matter of man, in the word, *flesh*, that is, a senslesse dead lump, till that the Lord, and Prince of life

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life breathe into his nostrils the breath of life, and so he become a living soule. Secondly, the continuance of man, and that very short, represented first by grasse, which the mower cutteth, the winde withereth, the frost consumeth: secondly, by a flower, which the hand plucketh, the winde shaketh, the rain walloweth, both of small endurance; for one winter taketh away both. Even so man may in the pleasant flower of his age, bud, flourish, fructifie; but when the smiting winde of Gods decree bloweth on him, he withereth, decayeth, dieth. And when hee is gone, were he ever so glorious in this life, there is no more memorie of him, then of a beautifull flower in a mowen meadow; his loyall wife, his loving children, his neare friends, his dear companions, all forget him: and howbeit in the vanitie of their ambitious spirit, and pride of their loftie heart, they would erect sumptuous tombes, speaking trophies, gorgious monuments (onely times prey) upon him, he is not sensible of such things; for, *Esay 63. 16. Abraham is ignorant of us, and Israel knoweth us not:* and after this life he must be in one of these
two

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two estates without a third, either in hell sempiternally confined; and if he bee there, what comfort can hee receive of funerall preparations, multitudes of convoy, bearing of branches, and such like superfluities, which reach not beyond the span of this life? or if he be triumphing in heaven, no earthly pompe, no humane magnificence, no worldly preeminence can adde any thing to that super-excellent weight of glory, no more then a drachme to the weight of the whole earth, or the dust to the balance, or a sparke to the bucket, or a bucket to the boundlesse, bottomelesse Ocean; or a candle can adde to the matchles sun in his pride at the mid-day. And thus far of the exposition of the third word, *Man.*

The assertion, *It is appointed, &c.*

NOW I come to the doctrines. The first is generall, and it is the pillar whereupon I prop the rest, viz. The demonstration of the invincible truth of this assertion, *It is appointed for men, &c.* by these strong and forcible reasons.

The first reason is taken from the mother of all things, and especiall hand-maid of

Generall doctrine.
All men must die.

Reason 1.
Whatsoever hath naturall originall tendeth to dissolution.

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of God, *Nature*: for it hath appointed that all flowers, from the stinking weed to the fair lillie; that all trees, from the Hyssope upon the wall, to the Cedar in the Forrest; that all herbs, from the green grasse, to *semperviva*; that all minerals, from the iron to the gold; from the rough stone to the precious pearle; that all the fishes, from the greatest *Leviathan*, to the least minime; that all fowles, from the Eagle to the midge; that all the creeping creatures from the Elephant or Crocodile to the basest wormes, have their owne beginnings, progresses, ends. Because the very foure elements whereof they are made, are naturallie subject to their combined transmutations, the earth being subtilized to the water, the water unto the aire, the aire unto the fire, and these unto their *prima materia*, their chaos, and it unto nothing. And this nature is so pregnant, sedulous, and wise, that it keepeth its own appointed time, as the wise man saith, *Ecles. 3. There is an appointed time for every thing under heaven.* If time, then there must be a *prins* and a *posterius*, a last as well as a first. As for example, the crane, the swallow, the stork, the

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the woodcock, the cuckow with her titling, know the seasons of the year, according to the course of sun and moone, from which proceedeth the beautie of the spring, the heat of summer, the fruitfulnessse of the harvest, and the cold of winter, one following after another ; and as one cometh, so the other goeth, by an alternative vicissitude of time, which at the last (seeing now it consumeth all things) must be consumed by it self, when it shall finde nothing to feed upon. For now wee may say, Where are those ancient works made of brick and stone; yea, of flint, brasse, adamant, by the most cunning artificers ? are they not redacted unto their originall informe, disforme dust ? Where is the tower of proud *Babel*, the church of *Ephesian Diana*, and that glorious one of *Solomon* ? Where is the Capitoll of Rome, and the invincible *Byrsa* of *Carthage* ? where *Thebes*, with her hundred ports, spacious *Nineve*, and beautifull *Jerusalem* ? Hath not time devoured all, and much more, with their builders, indwellers, upholders ? And shall not *London*, *Paris*, *Rome*, *Constantinople*, *Cairo*, *Quinsay* go that same way ? Yes assuredly : for

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things artificiall, as well as naturall have their owne periods, which they cannot outreach, otherwise they were infinite; a propertie, which cannot be attributed to any thing created properly.

Reason 2. Experience daily teacheth us the necessity we have to die.

The second reason is taken from experience, the schoolemistresse of fools: for it is the surest that ever man got; and it appointeth and teacheth, that our life is a dying life; and that the first step to it, is the first step to our death; and that the longer we live, the nearer we are to death, and our being here is equally divided between life and death.

Manil. *Na scentes morimur, fini s^q ab origine pendet.*
Statius. *Quidquid habens ortum, finem timet, ibimus omnes.*

So that the continuall worke of our life, is a building of death in us: for we die daily; and if we live but one day, we see all; so all dayes are alike, it is that same day and night, that same sun and moone, these same elements and heaven which our forebears have seen before us, and there is no new thing under heaven. But to repeat things from the beginning; doth not experience teach us, that where there is one come to fiftie years, there are ten not come;

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come; but to see a man passe his climacterick, and then 80. years, it is *rara avis in terris*. Never man yet lived a 1000 years, which are but one day in the sight of God; for one age is the death of another: childhood the death of infancy; youthhood the death of both; manhood the death of these three; old age the death of these foure; death the death of all: even so one generation is the death of another. To the *Hebrews* succeeded *Babylonians*, *Chaldeans*, *Assyrians*, *Medes*, *Persians*, *Egyptians*, *Sy-
cionians*, *Greeks*, *Romanes*, and to them wee who live in this deficient and vicious age: and as they have transferred the lamps of their lives to us; so we by continuall succession of time must lay down the same without any contradiction to our posteritie. That sun which ye see setting over your heads, the ebbing and flowing of the sea, which environeth us, that earth whereupon we walk, lately renewed, now growing old; and to come nearer, these graves whereupon yee trode in your entrie, this Church-yard, these through stones, that dead bell, that beir, that dolefull convoy, these two corps, and that wide opened sepulchre,

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telleth us, *that we must die.* And as *Ca-*
tullus saith,

— *Ostentant omnia lethum.*

Death is painted with the net of a fowler:
and with this ditto, *Devoro omnes*, I de-
voure all. All things above us, beneath
us, about us, within us, and without us,
tell us that we must die. Doe not all the
creatures summon one another to it? the
least is swallowed up by the most; the
weakest by the strongest. And such is the
gluttonie and insatiable appetite of man,
that he hath not spared one of them, but
from the tame to the wilde beasts, from
the fowle of the aire, to the fish of the
sea, his wombe is become the tombe, or
rather filthie retract of them. So that see-
ing he is nourished with perishing things,
he cannot according to the maximes of
Philosophy but perish himself too, being
corruptible in his conception, of frothing
sperme; corruptible in his mothers belly,
of excrementitious bloud; corruptible on
her breast, of vaporous milk; corruptible
in his whole life, of earthly food; but most
of all corruptible in his death, from the
which he is called in Greek *Σμρτὸς*, in
latine *mortalis*, that is, subject to death:
and

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and this is so experimented by man, that one premonisheth another, our forebears our fathers, and they us, and we our posteritie, to our journeys, pilgrimages, warfares end, *Death*.

The third reason is taken from God, whom the *Egyptians* call *Theut*; the *Persians*, *Syro*; the *Arabians*, *Alla*; the *Magicians*, *Orsi*; the *Latines*, *Deus*; the *Greek*, *Zeus*; the *Hebrews*, *Jehovah*, *Elohim*, *Adonai*, all in foure letters, to let you see that he is the God of all nations, the God of gods, who appointed all things to come to passe according to his good wil & pleasure; whose appointment is the Cardinal, supreme, architectonick cause of these two former subordinat appointments; for it is the cause of causes; and without damnable curiositie, we ought not to go further; it is a precipice, and wee must not cast our selves headlong off it; it is a great gulfe, too deep for our shallow wits; let us admire, adore it. But to leave the infinite names which *Lullists*, *Rabbines*, *Caballists*, *Paganes*, *Divines* give to God, he is tearmed ἀριστοτέχνης, the best deviser; ἀνταγαθός, goodnesse it self; ἀντεξέσις, of most free will; ἀνταυτός, him ve-

Reason 3
What
God decreeth,
nothing
can disa-
null.

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ry self: and so his appointment must bee holy, righteous, perfect, irresistible, whose appointment is ἀνεξέστανον, αὐτόπιστον, ἀνυπερβυον for whatsoever God *ex voluntate beneplaciti*, hath first concluded within himself, or acted in the parliament, or secret counsell of himself before all time, that *ex voluntate signi* must bee execute by nature, and taught by experience in time; seeing these two are his loyall and faithfull servants, who must not, nor cannot, nor will not controll their masters uncontrollable will, who even trystes with them for the reall and effectuall accomplishment of all actions. Therefore because it is ratified from all eternitie in that supernall throne of Gods justice, that for sinne all men must once die, then for the execution and exhibition of the same on earth, nature must play its part, and experience its part; for of necessitie, the severe sentence of a soveraigne and inappellable judge must be reverently obeyed. But so it is, *Job 14. 5.* *All the dayes of man are determined, and the number of his moneths is with God, and he hath set him bounds that he cannot passe.* And 7. 1. *There is an appointed time to*
man

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man upon earth. The poet saith well,
Stat sua cuiq³ dies. Hence it is that *Deut.*
30.20. God is called by *Moses*, *the length*
of the peoples dayes: and *David*, *Pf.* 31.15.
saith, that *his time is in Gods hands*; who
as he hath begun to spin the thred of mans
life, so he is onely able to spend it. And
this is it which the fabulous Poets forge
of their three fatall sisters, *Clotho*, *Lache-*
sis, *Atropos*, the spinster, twister, and cut-
ter of the small thred of mans life. We
acknowledge no Chaldaick fates, no poe-
tick sisters, no blind fortune, no coactive
necessitie of destinie: but the wise, just,
good, Almighty providence of God,
which not only extends it selfe *ad vermi-*
culos in cæno, but also, *angelos in cælo*, and
man who was made a little inferiour to
the Angels; and alas now by his default
hee is lower then the wormes. Indeed
Naturalists may know, that there is a
God in nature, forming, reforming, per-
forming, confirming, perfecting all things;
without the which they could not stand
one moment: & this is only a Theoretick
knowledge, and it may be without san-
ctification. But we who are enlightned
with the light of grace, and the sunshine
of

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of the Gospel, and taught and inspired by Gods Spirit, have a practise and saving knowledge: whereby we not only admire his power in the creation, his wisdom in the administration, his constancie in the conservation, his beautie in the decoration, his bountie in the augmentation of all things; but also are particularly informed, and fully perswaded, *Deum esse vitæ necisq; arbitrum. Utramq; vero* (saith Tertullian) *disponendo præscivit, & præsciendo disposuit*, that God is the commander of life and death, who in disposing foreknew, and in foreknowing, hath disposed of them both. The Lord saith, *Deut. 32. 39. I kill and make alive.* God is not carelesse of us, as the Epicures have dreamed, but by his speciall providence he hath such an extreame fatherly regard to us, that one hair cannot fall out of our head, one cubit cannot be added to our stature, with it; without the which a little sparrow cannot fall to the ground. So that ye may evidently perceive, that nature, experience, and God himself prove the truth of this assertion, *It is appointed, &c.*

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*The uses of this generall doctrine
are especially these two.*

The first use is of instruction, *It is appointed, &c.*

Use 1 of
instructi-
on.

Then let not us be so foolish as to fret against nature; so stubborne as to grudge against experience; so profane, as to dispute against God: Why hast thou made us thus? for *Esay 45. 9. Wo unto him that striveth with his Maker? shall the clay say to him that fashioneth it, What makest thou? That threefold appointment is said & ἀνελκυστήρ, the bottomelesse deep of the unsearchable waies of God. It is a labyrinth, we may well finde the entry, but never get the outgate of it; it is a steep rock, we may well climbe up, but the downfall is great; it is an Ocean, and our boat is too light and shallow for it; not unlike the head of that great river Nilus, which could never be found out. So that seeing our dayes are short, let us say with Moses, *Psal. 90. Lord teach us so to number our dayes, that we may apply our hearts unto wisdom.* And with that notable patterne of patience, that excellent doctor upon this point, *Job 14. 14. All the dayes of my**

When
God decreeth,
man
ought not
to repine,

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my appointed time will I wait til my change come: alwayes in much humiliation and reverence, prostrating our souls before the sacred and dreadfull Majestie of our God, who rideth upon the heavens, and dwelleth in that inaccessible light, cloathed with ravishing glory, armed with innumerable legions of angels, crowned with unspeakable blessednesse; at whose presence the Cedars of Lebanon are throwne down, the Forrests denuded, the earth trembleth, the sea roareth, the mountaines melte like waxe; and all the inhabitants of the earth are as stubble before the fire; the sun and moone obscured, the stars darkned, the powers of heaven weakened, the Cherubims and Seraphims cover their faces, not able to behold the brightnesse of him, whom the angels adore, the thrones worship, the devils fear. So that wee must confesse, whether wee lie or stand, wee run or walk, we sleep or awake, or whatsoever we do, we can neither by force, subtiltie or request recall his irrevocable decree, by whose unsearchable wisdomé, and unchangeable providence, and almighty power, all befalleth us, that doth befall us. Is it then
Gods

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Gods ordinance to day to deprive our king of a valiant subject, the nobles of a peere, the countrey of a baron, the house of a head, the obedient son of a dear father, and our selves of a welbeloved and worthie friend? Let us be taught, that the rarest and highest spirits live shortest, and have the swiftest course, and that these whom God tendereth most, are earliest taken to himself: and let us not be so ignorant as to lay the blame upon second causes, such as the influence of heaven, the aire, the dyet, the complexion, untimely disease, the company, the mediciner; but let us look higher to the cause of causes, GOD; who is as the first wheele of the horologe, which leadeth the rest: as the *primum mobile*, which draweth about with it all the inferiour sphears. To be plaine, what are we but clay in the great potters hand? GOD make us pitchers of mercie, and not of wrath; vessels of honour, and not of dishonour: What are we? not idle spectators, but reall actors in the scene of this world; and God is the great playmaster and ring-leader: what ever habite or person he commandeth us to take, that wee must play

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play well. Let us enact a comedie, and not a tragedie: for this hath a joyfull beginning, but a wofull end: Lord make us wise actors, and not formalists, temporizers, verbalists, hypocrites, that in the last act of our lives (which either is the most joyfull, or the most dolefull) wee may prove good, solid, and persevering Christians, that so wee may receive the crowne of life.

The second use is of consolation.

Use 2. of
consola-
tion.
Death of
friends to
be enter-
tained
with pati-
ence.

Is it Gods appointment to take from us by death these whom we love in their life, as our other selves; such as a dutifull wife, an obedient childe, a kinde friend: then let us say with *Job, chap. 1. v. 21. The Lord hath given, the Lord hath taken, blessed bee the name of the Lord.* Let us not burst out into womanish complaints, O dear father where art thou! O sweet son where art thou! O loving husband where art thou! shall I see you no more! Nor unto heathenish and comfortlesse exclamations in cursing the elements, or in blaspheming their false gods, thirtie thousand in number: nor unto the excessive, or immoderate lamentations

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lamentations of some Paganes, as these of *China*, who burie themselves quick with their dead: nor unto the barbarous, & savage custome of *Scythia*, who burie their dead in their stomacks by eating thē; nor unto the vaine superfluities of Indian or Egyptiack lustrations, or denicall festivities, viscerations, funerall playes, and banquets called *Silicernia*, invented by the old Romanes: nor unto the sottish and blockish stupiditie, apathie, or indolence of the Stoicks, who had no more sense then if they were stocks or stones, and defined man to bee *πίλῳ ἐξεργασμένῳ*, *id est*, well wrought clay, who with *Epictetus* thought no more of the death of their trustie and best friend then of a pitcher, fallen & broken upon the ground: but wee ought to keepe a laudable sobriety, & golden mediocrity, having warrant of God, instinct of nature, practise of Christ, examples of the Saints. 1. Warrant of God, who commands us, *mourne with those that mourne, for we shall be comforted*, *Mat. 5. 4.* And if he be moved in the very bowels of his compassion for the sinnes of his people, how should wee be moved for our owne sinnes, which procure

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cure our death, and the death of our best beloved? for the Christian heart should not be a marble, but a melting; not a stony, but a fleshie; not a hardened, but a contrite heart; and godly sorrow is one of the passions thereof. 2. Instinct of nature: not only the tender hearted Pelican, but the irony hearted Ostrich wil love her young ones: the cruell Lyonesse, the fierce Tigre, the fierie Dragon, the venemous Serpent, Viper, Basilisk will bring up, and nourish their wicked broode; and shall a reasonable mother forget her childe, or when it is dead before her, not let a tear fall? or can the son here present, see his loving father, and compassionate mother lye cold and stiffe, and not sigh, sob, groane, weep, to testifie his inward, howbeit inutterable grief? in such case where the eyes are dry, the heart must be of stone, flint, adamant. 3. Practice of Christ, who wept over dead *Lazarus*; he might have quickened him at the first instant, yet to expresse his naturall affection hee wept: but we, seeing we cannot restore these two unto life, let us mourne for them, for fear the God of nature thinke us unnaturall, who if wee shed moderate teares, hee will seal them

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them up in the bottel of mercies, till at length he wipe all tears from our eyes, that we may see clearly these *quos premitimus, non amittimus; quos non absumptura mors, sed eternitas receptura est*: that is, whom we lose not, but send before us; whom death will not consume, but eternitie resume, as saith *Ambrose*. So that we ought to glory in this, that in them as arrha's and pledges, and forerunners, one part of us is already glorified. 4 Examples of the Saints, as of *Abraham*, *Gen. 23. 2.* who mourned for his wife *Sarah*. Of *Jacob*, *Gen. 37. 33.* who mourned exceedingly for *Joseph*, whom hee thought a wilde beast had rent in pieces. Of *Joseph* againe, *Gen. 50. 1.* who fell upon *Jacob* his fathers face, and wept upon him, and kissed him. Of *David*, *2 Sam. 1.* who lamented with his lamentation over *Saul* and *Jonathan*. Of *Judab* and *Jerusalem*, with *Jeremie* and the singers, who mourned greatly in the death of their good king *Josiah*, which is called *the mourning of Hadadrimmon in the valley of Megiddon. Zech. 12. 11.* Object. But yee will say, What? may we not weep exceedingly at funerals, being grounded upon

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upon that same publick example of the Israelites, 2. Chron. 35. 24? *I answer.* Indeed all occasions are not alike, by reason of the divers qualities of the defunct, who being all one to God, to man are not so. Therefore if at any time great lamentation should have place, and if the nobilitie, ministry, commonaltie, should utter their inward grief, with outward gesture of cloathes or speeches; then it should be especially at the death of good, godly, and vertuous princes, who because they are Gods lieutenants, deputies, and vicegerents, and vive representations on earth, God himself calleth them gods, and will have them to die like men. Now as in their lives and reignes we ought them for conscience sake, worldly respect, and civill honour: so in their death we should be affected towards their happy memories as it becometh Christians; because oftentimes by the finnes of the people many princes reigne: for our sins, alas, our finnes they remove the light of Gods favourable countenance with the best men in church and policie; who because we are not worthy of them, such as Heroick kings, well-affected nobles, wise counsel.

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counsellors, great officers of state, inferiour judges, religious prelates, & zealous preachers, who are as so many lamping lights and beautiful stars in the right hand of Christ, fixed by God in the firmament of his militant Church, are often taken from us in judgement; and if they be once eclipsed, like the sun, they breed darknes upon the horizon of this inferior world. Did ye not deeply consider, when that God from the heavens did frown upon us, in taking away the only *Solomon* of our time, our gracious Sovereigne King JAMES of thrice happy memory, two of our speciall pieres, two props of our common-wealth; with two great divines, two pillars of our church, followed a little thereafter, and yet we had greater occasion to mourn for our sinnes then for them? for they were taken away, that they might not see the judgements to come. But not to digresse overmuch upon this discourse, receive these two wholesome instructions. The first is out of *Ecclesiasticus*, a wise, though not a canonick book, chap. 38. *Let tears follow the dead, and cover his body according to the custome, and neglect not his buriall, and then comfort your selves for your*

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heavines, for it cannot do him good, but hurt you. I remember of the Epitaph of one of the kings of Assyria, *εἰς ἐμὴν ὁπῶν ἐνταφίῳ ἐστίν*: Looking upon me, learn to lead a holy and godly life. And if the dead would speak, they would teach us this, *Videte quod sumus, eritis quod sumus, fuimus quod estis*; See what we are, ye shal be as we are, we were as ye are. To this effect have two eies in buriall, one cast upon the dead, and so there will be none of us so unnaturall, but he will be touched as he who feeleth not the losse, but the absence; not the captivitie, but the libertie; not the death, but the change of his friend to a better estate. And if we do so, our cariage cannot but be decent, modest, circumspect, wise, charitable; in a word, Christiā, another eie fixed upon God, who is an eye, and not only beholds the things of this great universe, but also the very inward reines, and most latent corners of the hearts of men. And if we do so, there wil be none of us but wil bridle his natural affections & secret passions in such fashion, that they carry him not beyond the bounds of right, reason, moderation, religion. The second is out of S. Paul, *1 Thess. 4. 13, 14. I would not*
have

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have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope: for if we beleeve that Jesus died, & rose again, even so also them who sleep in Jesus, wil God bring with him, that we may all meet where our last randevous, heaven, is; and there be united to God, who is the center of all, yea all in all. And thus farre of that generall doctrine with the uses thereof. Now let me come to some speciall doctrines which are as so many necessary consequences of it.

The first doctrine by way of consequence is this, [*It is appointed*] Then there is nothing in this world able to save a man from the piercing stroak of death; beauty cannot keep *Absalom*, nor strength *Sampson*, nor valour *Josua*, nor wisdom *Solomon*, nor policy *Athitophel*, nor court *Haman*, nor the crown *Saul*, nor an hundred and twenty seven provinces *Ahasuerus*, nor the palace *Nebuchadnezzar*, nor nine hundred fixty and nine years *Methusalem*. What the best things could not keep the godliest from the same. Righteousnesse could not keep *Noah*, nor faithfulnessse *Abraham*, nor meeknesse *Moses*, nor integrity *Samuel*, nor patience *Job*, nor a

Doct. 1.
Deaths
stroak is
inevitable.

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blamelesse life *Zacharias*, nor the heart of God *David*. The bark defendeth the tree, the feather the fowle, the scale the fish, the feet the Hynde and the Hare, and armour one man against another. And as saith *Epicurus*, against all other things we may arme our selves, but against death there is no armour, for it consumeth armour it selfe: in which sense *Alexander* the great said to the *Gymnosophists*, hee could not give them immortalitie. And the wise man affirmeth this, *Prov.* 30. 16. *The grave, the barren wombe, the earth, and the fire, they never say, Enough.* As the barren womb cannot be filled with seed, nor the earth with waters, nor the fire with fewell, so the grave is never satisfied with the dead. Death is rigorous, inflexible, inexorable, irrevocable, irreparable. This is verified in the worthie Patriarchs, or Genearchs, before and after the floud; in the religious judges and kings of Israel, in the divine Prophets, Evangelists, Apostles, in the reverend fathers, doctours and preachers of the primitive and reformed churches, in all the Martyrs, with the rest of Gods elect, two being extraordinarily excepted. Yea, it behoved Christ Jesus, God and man in one

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one person, hypostatically united; albeit he was the prince of life, to lay down his precious life for man, dead in sinnes and trespasses, and so take away the guilt of sinne, and the sting of death. So that unhappie is that man who seeks and sues by all meanes to flee from death; for where-soever he go it wil meet him, either soone or late, or who-soever places his chief felicitie here, where there is nothing but miserie, or thinkes of a brittle and transitory cottage, to make a sure and permanent citie: for as long as we are in the flesh, we are absent from the Lord, debarred and sequestrate from our eldest brother, who even now is preparing a place for us, that shal never be taken from us. And by the contrary, happie is hee that prepareth himselfe timously, that when deaths doome is execute upon him, he may be found ready for those heavenly mansions, so glorious by creation, so beautifull in situation, so rich in possession, so commodious for habitation; Where the king is Christ; the law, love; the life, eternitie; life without death, light without darknes, mirth without sadnes, health without sicknesse, wealth without po-

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venty, credit without disgrace, beauty without blemish, bountie without measure, felicitie without any mixture of misery. O Lord take us from our selves to thy self there, where thou shalt be life to our souls, health to our bodies, sight to our eyes, musick to our ears, honey to our mouthes, perfume to our nostrils, meat to our bellies, truth to our wits, good to our wills, peace to our consciences, delight to our affections: in a word, as saith *Bernard*, where thou shalt be the soule of our soules. We say with *Augustine*, *Fecisti nos, domine, ad te: inquietum erit cor nostrum donec requiescat in te*. Thou art the center of our soules, we cannot be at rest till that once we see thee, that in seeing thee, we may know thee; in knowing thee, we may possesse thee; in possessing thee, love thee; in loving thee, live with thee and in thee; in living with thee, and by thee become one with thee, receive that palme of victory, the garland of triumph, that crowne of immortalitie from thee. Oh fain would we be at thee! but our sins cloy and clog us, and pull us downe by the neck and shoulders. O *Jesus* who art our valiant and unconquerable

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able captaine, take thy al-piercing sword from thy thigh, and cut the fetters of sin, & the bands of Satan, that our souls, like so many soaring Eagles, may flee out of these base and corruptible prisons of our bodies, to those royall palaces of that free, new, supernall Jerusalem, the mother of us all.

Use of admonition: Is death inevitable, and the stroak thereof irreparable? then let us in time thinke upon it. This is the day of salvation, if this sun-shine of grace once set, it will never rise again; and we are either won or lost here; and there is no repentance, no preaching, no conversion, no church in hell. In the mean time, this our naturall life is but a broken reed, a cob-web to lean unto, which because of the inconstancie, uncertainty, shortnesse, naughtinesse of it, is justly compared by profane and divine writers, to a passenger, to a walking, to a pilgrimage, to a race, to a post, to a chariot, to a whirlingig, to a warfare, to a tabernacle, to the flitting of a tabernacle, to a turning wheel, to a stage-play, to a table-play, to dice, to counters, to a tale, to a tennice-court, to a weavers shutle, to the dayes of a hireling, to the moneths of vanitie, to the

Use of
admoni-
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This life
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wing of an eagle, to an eagle in the aire, to a span, or hand-breadth, to a smoak, to a blast, to a breath, to winde, to a passing cloud, to a vanishing vapour, to a bell, to a space, to a tyde, to an ocean of waters, to a ship sayling through the sea, to a gowne soon put off or on, to a sleep, to a night watch, to grasse, to hay, to a fading flower, to a leaf, to a thought, to a dream, to a shadow, to the dream of a shadow, to vanity, to vanity of vanities, to nothing, to lesse then nothing. This *Epicharmus* alludeth unto, while he calleth man *ἀσκὸν προσωπιμένον*, a blowne bagge. *Aristophanes*, and *Plutarch* ἐφήμερον, like the flies of *Aristotle* at the river *Hipanis*, which appear in the morning, are in their full strength at noone, and die at night; like *Jonah* his gourd which sprung in one night, and withered in another; wee are like a blast, and away with us as ye say in your trivial proverb. And this we shall see more clearly if we look more narrowly to our life; *Enripedes* τίς οἶδεν ἢ τὸ ζῆν ἢ τίς ἐστὶ καὶ θανεῖν, τὸ καὶ θανεῖν ᾧ ζῆν. This *Augustine* expoundeth, *I know not whether to call this a mortall life, or a vitall death: βίη*, saith one, is βία, our life is a violence

or

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or trouble, σῶμα is σῆμα, our body, a sepulchre; χρῶμα is πῶμα, our beauty and colour, a carion: σέμας is δασμὸς, our frame and shape, a band: γενεσις εἰς τὴν γῆν ὥσπερ, our generation is a casting of us unto earth; & another, *funus est fumus*, our buriall a rieke. So that this is βίη ἀβίωτος, a life not a life. And this shall be more manifest if wee take a view of our ages. First, our infancie is full of infirmitie and tears; when we are in our mothers bellies, the least fall of her may crush us into pieces, the smoak of a candle may smother us, and she is so ashamed of our birth, that no honest matron desireth to be delivered of us in publick; And are we once come to light, we creep in our own filth when other creatures take them to their feet or wings to feed themselves. Secondly, our child-hood is full of wantonnesse and foolishnesse, we hunt after toyes and trifles, not able to govern ourselves; wearisome of the instruction of our parents and masters; and when they have much troubled themselves with us, we are not worthie perhaps the paines taking on. Thirdly, our youth-hood is full of vaine, idle, and rash pleasures, leading

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ding us to debauchery, lulling us asleep in their bosome for to cut our throat, like so many pillules of gold, which under their outward beauty, keep an inward sowrenesse; like so many *Dalila's* to betray us to our enemies; or like so many *Syrens* to devour us; or like so many *Judas'es* to kill us with a kisse. Fourthly, our man-hood is full of pride, emulation, ambition, with thousands of carking, irking, and pricking cares: so that in this life we walke upon briars, and he who hath the crowne on his head, his heart is full of thornes, and neither his purple, nor his precious stones, nor the magnificence of his fare, or his court, can keep him from traitours, flatterers, and assassins. So that some princes have thus spoken of their purple, O cloath more glorious then happy! Fifthly, our old age is full of sicknesse, complaints, miseries; for when a man hath done what he can to make himself honourable, rich, learned, wise, then it cometh to the which few winne; many wish to come to it, but they are no sooner arrived, but they would bee far from it: for with it are catarrhs, colick, gravell, gout, fever, &c. till that death
give

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give the stroke; so that we begin in tears, and end in miseries. Astrologers, such as *Praculus*, *Ptolemee*, and *Aliben*, have more subtilly then solidly compared our ages (looking to the perfection of the seventh number) to the seven planets, in this manner: First, our infancy, humide, moveable, to the moone, in the which having none, or very little use of reason, we live and grow like plants: and in this only we differ from them (as *Philo Judeus* saith) that other plants have their roote on earth, but ours is in the heaven. Secondly, our child-hood to *Mercurie*, wherein wee are taught and instructed. Thirdly, our youth-hood to *Venus*, the dayes of love, dalliance, and pleasure. Fourthly, the *Zeni* of our youth, the prime of our beauty, to the sun in his goodly array. Fifthly, our ripe and full man-hood to *Mars*, when we bend our desires, intentions, determinations towards preferment, honour and glory. Sixthly, our raw old age, to *Jupiter*, when we begin to number our dayes and to apply our hearts unto wisdom. Seventhly, our rotten and decrepit age to *Saturne*, when we are overclouded with sorrow, tending

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tending to the doore of death, which lyeth wide open at all times to all persons, when the tyde of our dayes shall have a perpetuall ebbe, without a full *plemmura*, & our leaf once fallen, shal never spring up againe, till that the world be no more. So that ye see, howbeit the spaces of our short time be compared to the heavens above, yet they make us not immortall. For as they have their owne courses, which beginne and end according to their proper motions : even so wee are wavering and wandring planets, till that our first mover God settle us with eternall rest. In the mean time, we may say with *Job*, ch. 14. 1 *Man that is borne of a woman is of few dayes and full of trouble.* And with *Jacob*, *Few and evil are the dayes of my pilgrimage.* Therefore let us live as sojourners, aiming at our journeys end ; as runners, looking for the prize; as fighters, sweating for the crowne : for this is a strange land, and this world is a banishment, and heaven is our countrey, and paradise our native soile, and GOD our Father, and Christ our Brother, and the Spirit our comforter, and the spirits justified our kindred, and the holy angels our companions.

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nions. Why doe we not long for them? But alas, poore miserable wretches that we are, wee fix not the eyes of our soules upon that life which is hid in Jesus, otherwise wee would bee willing to lay downe this transitorie, uncertain calamitous life, for to regain that permanent, secure, and glorious life. Oh, if wee could see with the eyes of faith the things that are not seen by the eyes of a naturall man, and which wait for us! then ten thousand worlds would not hold us back from them; for if there were so many, they would not bee able to content our illimited desires, and infinite appetites. What is then able to fill them? I answer; the soveraigne good, the great GOD, with the superabundant treasures of his free grace, and undeserved favour, and bottomlesse ocean of the multitude of his medicinall compassions. O Lord, drowne us therein, that the deep of our uncurable miseries may be swallowed up, by the deep of thy restorative, and preservative mercies: for this is the life of thee our everloving, everliving God in Christ Jesus. Sweet hearts, pray that ye may bee once inspired by this; and surely heaven shall bee your home;

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home; God your portion, strength, sal-
vation, with whom if once ye dwell there,
ye shall lacke nothing. What would yee
have? Is there a better then eternall life?
it is there. Would yee have a crowne?
Is there a better then an incorruptible
crowne of uncomprehensible glorie? it is
there. Would yee have a kingdome? Is
there a better then that which cannot be
shaken? it is there. Would yee have an
inheritance? Is there a better then an im-
mortall, undefiled, that fadeth not away?
it is there. And where? where the poorest
begger of you shall bee richer then all the
kings of this earth; for putting away his
clouts, he shall put on the glorious robe
of Christs righteousnesse, and receive that
crowne of justice, weightier then the
whole masse of this earthly globe, because
it is the eternall weight of glorie, and so
is more precious then all the diadem's and
scepters of *Alexander*, *Cesar*; with the
mightiest princes, who now are turned
into muddy dust, filthie stinke, dreadfull
horror, perpetuall oblivion: for death is
able to make us know our selves one day.
It will tell to the proud, that he is abject;
to the rich, that hee is a beggar; to the
most beautifull,

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beautifull, that hee is evill favoured; to the ambitious, whom now territories, and dominions will not content, then seven foot of ground shall cover him, with these two short words, *hic jacet*; here he lyeth; & *quem terra non cepit, urna capit*: Hee whom the universe could not containe, his ashes lye in a little pitcher.

The second doctrine by way of consequence is this; (*Is it appointed, &c?*) Then man should prepare himself not onely for the end of this decrepit world that is come upon us, but also for his own end, with a generous and masculous courage, saluting and inviting that which he cannot shunne. The thing that makes us so negligent is our not preparation at all: for the day of our dissolution is assuredly at hand; death is at the doore, where it knocks it must enter, no iron or brasen gates are able to resist it; it will take the man whom God hath pointed out with his finger; with its flooked arrow it wounds him to the heart, and like a rigorous sergeant layeth hold upon him, and imprisoneth him, till that his life, which is our debt for sinne, be payed. This is the King of kings great taxation, from which there

Do&2:

What must be oncedone necessarily, should be done courageously.

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there is no redemption, exception, exemption, from *Cesar* to the cotter. For how thinke ye death will reason with all and every one of us? whatsoever part of argument we hold it will overcome us, for our obligation is personall or individuall, & none can sit the summons. Come O king from thy throne! come O counsellor from thy counselhouse! come O courtier from thine attendance! come O swaggerer from thy cloaths of silver and gold! come O nobles from your pastimes! come O prelates & preachers from your chayres! come O husbands from your wives! come O merchants from your shops! come O craftsmen from your trades! come O beggars from your brats! come *Cesar*, come cotter, sleep all in the dust! And howsoever ye differ in ranks, qualities, sexes, conditions, there is no distinction of persons; king and subject, rich and poore, noble and ignoble, young and old, all are equal here. *Juvenal* saith, *Mors sceptrum ligonibus aequat*, Death equalls the mace with the mattock. And *Horatius*, *Pallida mors aequo pede pulsat pauperum tabernas Regumq; turres*, --- Pale death levelleth the countrey cabine and the kingly palace

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palace both alike. *Ambrose* more clearly,
Nulla distinctio est inter corpora mortuorum,
nisi forte, quia gravius foetent divitum cor-
pora luxuria distenta; There is no diffe-
rence betwixt dead corps, but that rich
menscorps stink worse then others. *chry-*
sostome more pathetically, *Proficiscamur ad*
sepulchra; ostende mihi patrem, ostende ux-
orem tuam; ubi est qui purpuram induebat?
nihil video nisi putrida ossa & vermes, dif-
ferentiam nullam video: Let us go to the
sepulchres; shew thy father, shew thy
wife; where is he who was cloathed in
purple? I see nothing but rotten bones, and
wormes; no difference can I perceive.
Therefore laying all worldly considerati-
ons aside; the king his scepter, the coun-
celler his robe of justice, the courtier
and swaggerer their roaring shewes, the
nobles their sword, the scholar his pen,
the labourer his spade, the merchant his
purse, the tradesman his instruments, the
beggar his bagge: Every one of them pro-
miscuously and indifferently must con-
clude thus, O rottenesse thou art my fa-
ther, O worme thou art my mother, and
my sister. Beleeve me saith *Augustine*, in
opened sepulchres have been found in
E dead

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dead mens sculs, earth-roades; in their nerves, serpents; in their bowels, worms. This is a grave meditation, and profitable contemplation to thee, O man; and I pray thee consider it deeply with mee. I am assured to die ere it be long, but thou art hewen out of that same rock, thy mothers bellie with mee; and art made of that same stuffe, dust and ashes with mee. I am conceived in sin, so art thou; I am born in sin, so art thou; I am fostered in sin, so art thou; I am in the prime of my years, but alas, in the strength of sin; I know not if thou be in the first, I know well thou art in the last and worst estate. God immortall pitie us mortall men, and prepare us in time to redeeme our mispent time, and to number our dayes one by one, for feare, when the decretorie day of death is come, we have not oyle in our lamps, and our loyns girded towards our Masters coming. And againe we beseech thee, O gracious Father, who delightest not in the death of sinners, prepare us, of all sinners the most: for endlesse and unspeakable are the torments of an unprepared man before, at, and after death. O dissolute and desperate
sinner,

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sinner, then make no more delay, and let thy conscience be troubled at this, let thy spirit tremble at it, let thy heart smart for it, and let all the faculties of thy soul be afraid of it, that when it is come, ye need not to fear at all.

Use of exhortation. Therefore let us not be so foolish and sluggish, as those who onely learn to die upon their death-bed, as if it were an easie and momentanie lesson. *Augustine, Sero parantur remedia, cum mortis imminet pericula.* It is no time to prepare remedies, against imminent death. Foreseen dangers, harme least. But let us studie it in the morning, that the evening of our dayes may bee calme and peaceable. Yea, let us gather our selves together before the supreme decree of death passe out against us at unawares, that so wee may meet it with as much readinesse of minde, as it is willing with greedines to receive us, who should not be drifters off of repentance, like *Salomons* sluggard; or any more supersede, flatter or foster our selves with vaine and deceitfull conceits of the immortallitie of this melting mortalitie, or admire this dying carcasse, which the

Use of
exhorta-
tion.
Timely
prepara-
tion su-
rest pro-
vision.

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wormes must feed upon ere it be long, or
be ravished with the astonishing fabrick
of our bodies which are but clay taber-
nacles, and death at our fitting will dis-
solve the pinnes thereof. Therefore O
young man, remember thy Creator in the
dayes of thy youth. O strong man, go not
a whooring from the living God! O old
man, who hast one foot in the grave al-
ready, let death be set before thy eyes!
And thinke not, O beastly drunkard, O
devouring glutton, but as thou insultest
over thy companions in the excesse of
meat and drinke, so thy liver will faile
thee, and the powers of death, and of the
grave shall triumph over thee ere it be
long! O lecherous man, who sowest
where thou darest not reap, deflowring
virgines, defiling the honourable bed of
marriage; the fierie heat of thy concu-
piscence shall be quenched in the floods
of oblivion ere it be long! O avaricious
extortioner! O ambitious worldling,
howbeit now thou canst pledge whole
monopolies, devour widows houses, eat
up the poore, rob the altar, yet thou shalt
get one morsell that thou canst not digest
ere it be long! O generous man, howbeit
thy

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thy heart now erected in thy breast in the forme of a restlesse piramide be the fountaine of thy life, it shall be dryed up like a summer strype, ere it be long! And as it was *primum vivens*, so it shall bee *ultimum moriens*, ere it be long. O brave man, thy noble and straight face, which now contemplates the heavens, shall bee defaced in the slimie valley ere it be long! O wise man, who knowest the estates of kingdomes, the secrets of princes, the mysteries of nature, and hast made up a store-house within thee of all commendable vertues; thou and they shall perish together ere it be long! O eloquent man (whom of all men I thinke to be most compleat) thy tongue which now floweth like milk and honey, and powreth Nectar, and Ambrosia upon the famished and thirstie souls of thy hearers, and drowneth as it were the soyle of their hearts with a soft-silver running river, shall lick the dust ere it be long! O thou comely *Rachel*, beautifull *Bethsheba*, alluring *Dalilah*, thy pampered and well covered skinne, in the grave shall be like that of a drudge, or vile kitchin-maid ere it be long! O young gallant, who art en-

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amoured with thy beautie, thinking thy self another *Adonis*, *Nereus*, *Narcissus*, thou shalt be like *Æsop*, or *Thersites* ere it bee long! And whatsoever thou be, O man, hear what I say, Thy force once must languish, thy sense faile, thy body droup, thine eyes turne in thine head, thy veines break, thy heart rent, and thy whole frame like an old rotten oak shall fall to the ground, or like a leaking ship, shall sinke into the harbour of thy grave. The wise man compares thee to a ruinous house, which decayeth piece and piece; but that comparison is familiar to those who are acquainted with scripture. The certaintie whereof should weane and spean our affections from the base things of this earth, and should worke in us an ardour of minde, a vehemencie of spirit, a serious and sedulous endeavour to bee delivered from the prison of this body, the Red sea of the miseries of this life, the captivitie of sinne, the thraldome of our corruption, the tyrannie of Satan. Yee know, if a couragious man be many years in a stinking, solitarie, and dark prison, he would be glad to change his infamous life, with a glorious death: But if
the

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the judge command the jailour to bring him forth to bee set at libertie, I pray you, when he seeth the brightsome light of the sunne, and tasteth of his wonted joyes in meat, drink, apparell, companie, is he not ravished within himself? Even so it is with us, while we are in *Mesech*, in the Egypt of sinne, under our spirituall Pharaoh the devil, being compassed about with robbers on the land, pirates on the sea, hereticks in the church, few or no godly men, we cannot but be plunged in a deep dungeon of grief and sorrow. But when it will please that unappealable judge, that high possessor of heaven and earth, to command the jaylor, Death, to loose us from the prison of this body, then we shall behold the glorious face of the Sonne of righteousness, and eat and drink of him, who is the bread and fountain of life, and be clad with the robe of his justice, and enjoy the blessed companie of Saints and Angels in the highest degree of happinesse. This heavenly meditation so possesse many godly ones of old, that long before-hand, not hating their naturall, but longing after a supernaturall life, welcomed and invited death. This

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made *Moses* to preferre the reproach of Christ before the court of Pharaoh. This made *Elias* to cry out, *It is enough, O Lord, take my soul, for I am no better then my fathers.* This made *David* to say, *Into thy hands, O Lord, I commend my spirit, because thou hast redeemed my soul.* This made *Polycarpus* to say, Receive me Lord, and make me partner with thy Saints of the resurrection. This made *Ignatius*, *Pauls* disciple, Bishop of *Antioch* to say, I care not for things visible or invisible, so that I may winne Christ. And in another place, fire, gallows, beasts, breaking of my bones, quartering of my members, crucifying of my body, all the torments of the devil together, let them come upon me, so that I may enjoy my Lord Jesus, and his kingdome. This made *Hilarion* to say, Depart my soule, why fearest thou? why tremblest thou? thou hast served CHRIST now almost seventy yeares, and art thou afraid to depart? This made *Jerome* to say, Let us embrace that day (*viz.* of death) which shall assigne every one of us to his house, which shall free us of the snarcs of this age, and restore us to paradise and

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and the kingdome of heaven. Which made *Gregory Nazianzen* to say, That that day shall make us partakers of that fruition and contemplation of the soveraigne good, and place us in the bosome of *Abraham*, and shall unite us to the assemblie of Saints and congregation of the just: where, saith *Epiphanius*, ἀσφαλῆσαι τὰ ταμίαια, καὶ πεπληρωταὶ ὁ χρόνος, καὶ ὁ ἄγων ἐτελεύτησεν, καὶ τὰ σκῆπτρα ἐχρυσώθη, καὶ οἱ σέφανοι ἐδόθησαν, viz. The garners are sealed, and the time fulfilled, and the combate ended, and the field empty, and the crownes are given. This made *Augustine* to say, I desire to die, that I may see Christ, and I refuse to live, that I may live with Christ. This made *Ambrose* to say, I am not afraid to die, because I have a good master. This made the Apostle *S^t. Paul* to say, I desire to be dissolved, & to be with Christ, for that is the best of all: and, That all other things are but drosse and dung in respect of the excellencie of the knowledge of Christ. God worke this desire in us, for while wee are at home in these bodies, we are absent from the Lord, and ground it upon the assurance of the remission of our sinnes, and our

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our perfect union, and plenary reconciliation with our God in Christ Jesus. The Lord give us grace to be perswaded with the Apostle, *that if the earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternall in the heavens, 2 Cor. 5.* But alas, here is our miserie, that every one of our bodies is a *remora* to hinder the ship of our soules to stretch sail within the saving harborie of Gods crowning mercies. God fasten the anchors of our faith and hope therein, that after the tempest of this life we may enjoy peace, and everlasting happinesse.

Doct. 3.
It is
bootlesse
to feare
what wee
cannot
avoid.

The third doctrine by way of consequence, is this, *It is appointed.* Then let no man feare death: for it is inevitable, and whether we flie from it, or goe to it, it ever followeth us at the heels; it hangeth over our heads, as the rock doth *Tantalus* his head, which cannot bee removed. There are, who desire not to hear tell of it at all, and if the preacher urge this point, hee becommeth odious. To the old Latines this word was so ominous, that they periphrased it by another: for when they should have said in
plaine

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plaine termes, *Mortuus est*, He is dead; they said, *Vixit*, He lived: *Abiit ad plures*, He went to more: for there are more dead then living. As for the vulgar sort, they are so besotted with a brutall stupiditye, that they thinke not on death at all. But a generous heart should make it its object, its butt, acquainting it selfe with it at all times, representing it before its eyes; even in the least occurrences it may seize upon us. A king of France died of a small skelfe of a speare in the midst of his pastime; An Emperour, of the scratching of a pinne; *Anacreon*, of one graine of a raisin; *Aeschylus*, of the shel of a snail, which fell from the clawes of an Eagle in the aire; *Milon*, with both his hands in the cleft of an oak; *Charles of Navarre*, of the fire of a candle in aquavita; *Philemon*, and *Philistion*, of laughter; *Dionysse Tyran*. *Diagoras* and others, of joy. O what a feeble creature is man, that the very least vermine, spider, gnat, doth kill him, and yet feareth death, which the Hart, the Elephant, Phoenix, and longest living creatures must yeeld to, without any grudging or reluctance. Certainly there is no passion more violent

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lent in man then feare, and produces more strange effects; but of all feares the fear of death is the most foolish, mad and desperate, for it may wel hasten & aggravate, but never stay or diminish the dint thereof, *Multi ad fatum venerē suū dum fata timent*, Many precipitate their end in fearing it. *Seneca* in *O Edip*, *Optanda mors est sine metu mortis mori*: the most desirable death is to dy without fear of death, *Idem*. *Aristotle* the chief of Philosophers, calleth it φοβεράτατον, most fearfull, because as it cannot be eschewed, so it killeth the man. Yet this is a maxime, that no sound naturalists will goe from, that good and valiant citizens (such as *Pericles* praised in his funerall oration) should undergoe it, for the defence of their wives, children, friends, citie, countrey, gods. And the Stoicks themselves defend their Philosophie to bee a continuall meditation upon death, because the motion of the soule being ravished out of the body by contemplation, is a prentiship or resemblance of death. And they deemed him to be the best Philosopher, who gave the surest precepts against the feare of death. So in my opinion, he is the best
divine,

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divine, who teacheth himselfe and others to doe well, to die well. Would we die well, let us first doe well. *Qualis vita, finis ita*: such life, such death. *August. Non potest male mori, qui bene vixerit*; he cannot die ill, who lived well; for a godly life hath a happie death. The very Paganes of old, the Romanes, Greeks, Egyptians, who howbeit they became vaine in their imaginations, and their foolish hearts were darkned, Rom. i. 21. and ignored the resurrection of the dead, yet they might have taught many of us now adayes, by a spotlesse life before the world to die well, because they esteemed, an easie death should follow after a reproachlesse life. But alas, men live now, as if there were no death to follow, no hell to swallow, no count to render, no judgement to be executed, no soul to keepe, no God to fear, no devill to torment: or else they lull themselves asleepe on the devils pillow, the cradle of carnall securitie: And with the Epicure, *Sardanapalus*, and the rich glutton, they never thinke upon death till it surprise them, and they either care not, because they conclude, there is no pleasure after this

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this life, or else they despaire, casting themselves headlong into horrible agonies, and inextricable perplexities. In the mean time ye may wonder, that *Pythagoras, Socrates, Anaxarchus, Codrus, Cleombrotus, Curtius, Seneca, Cato, Cleopatra*, died resolvedly, and yet they knew not where they were going. Why then are we pultrons and cowards, seeing we are assured to go upon the wings of angels to the bosome of *Abraham*. Their naturall courage made them to disdain it, *Mors non metuenda viris*, Manhood is not daunted with death, *Lucretius*. Shall not then our spirituall knowledge perswade us that our death is nothing but a passage to life, a passe-port to immortalitie, a doore to paradise, a sea-sure of heaven, a chartre upon glory; or, as saith *Bernard*, a passage from labour to rest, from hope to reward, from the combat to the crowne, from death to life, from faith to knowledge, from pilgrimage to our long home, from the world to our father. And as another saith, It is a change of the crosse, unto the crown; of the prison, to the palace; of captivity, unto liberty. *Scripture* is more pithie, it calleth

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calleth it, A sleep, a rest of our flesh in hope, a going to our fathers, a gathering to our people, a recommending of our spirit to God, a rendring up of the ghost, a walking with God and the Lambe.

Object. But some may say here; Why should we not fear, seeing worthie persons, yea reverend church-men who led a godly life, and exhorted sundrie not to fear, were mightily troubled at their death, and when they should have had most peace, they were most disquieted?

Answer. Their fear was a diligent, not a diffident; a holy, not a hellish; a filial, not a servile; a godly, not a devilish fear; because they feared God as a judge, and they hoped in him as a Saviour; they feared him, and so they sued for him, appealing from the tribunall of his justice, to the throne of his mercie; *ab irato Cesare ad placatum*, from an offended God in the height of his justice, to a pacified God in the depth of his mercies. And I would have the simple ignorant people to know here, that outward disturbances in fits, of heavie, exasperate, inveterate sicknesse, are not evident and infallible tokens of a totall or finall desertion:
for

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for the godly patients may have inward joy, glorious and unspeakable, which the standers by see not. And by the contrarie, some who have led a lewd life, without any remorse of conscience, or compunction, or contrition of heart, may seeme to have a peaceable death, and say that they are ready for their God, when in the meane time their heart giveth their mouth the lie. Others desire to die, because of great povertie, or intolerable paines, or losse of goods, good name, friends, &c. But God make us not to fear death; because we are assured of his favour in the pardon of our huge, and manifold transgressions, and imputation of Christs righteousnesse, for that is only the thing which justifieth us before God.

Use of
encou-
ragment.
Death is
an en-
large-
ment
from
thral-
dome, a
delivery
from
troubles.

Use of encouragement. Then why should we fear death? *Agathias* calleth it *ἡσυχίας γενετήρ*, the mother of tranquillitie, & *παύοντα νόσους*, the stayer of sicknesse: *Euripides*, *κακῶν μέγιστον φάρμακον*, the greatest remedie of evils: *Aeschylus*, *ἀντικεῶν κακῶν ἰατρὴ*, the medicine of incurable diseases: *Anacreon*, *ἐκ πόνων λύσις*, a deliverie from travels; which after trouble, giveth

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giveth us rest, healeth our sicknes, taketh away our povertie, endeth our greatest feares and cares. It is the way of all flesh, and it is common to kings and beggars, as well to die, as to be borne. And one of the seven sages, *Thales*, saith, that they are both indifferent. But to Christians they are both profitable, for *Christ in life and death is advantage: Philip. 1. 21.* If it please the Lord we live, let us employ our life well, for it is a talent given to us for the use of our Master; if to die, what need we to fear? for all these who are gone before us cry out, Come, come after us; there is no danger in death; all the hazard we incurre, and jeopardie wee run into, is in our lives. Is not this life a continuall miserie, a perpetuall tempest, a *παρασχοχέιον*, a common hostage, and receptacle of all calamities, and our death is an issue of these miseries, the harbrie mouth, leading us to the most sure haven, the heaven of heavens, the bridegroomes chamber? 1 *Object.* Death is most dangerous, and so most fearfull, because it is the way to hell, from the which there is no regresse. *Answer.* To the wicked indeed it is such, but to the

F

godly

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godly it is the gate to heaven, and hither you must make your progresse. 2 *Object*. It takes away my life, which is so near and dear unto me. *Answer*. Upon a condition to give a better which shall never bee taken from thee. 3. *Object*. But my losses are great. *Answer*. Let me never hear that of thee againe, that it is a great losse of such a mans life, or that thou lovest any thing in death; that is an idle querimony, to the which *Socrates* answereth, *O dii boni, quantum lucri est emori!* O what great gaine is it to die! for ye may leave an earthly possession, for an heavenly patrimonie; uncertaine goods, for a certaine treasure; the company of the wicked, for Saints and Angels; earth, for heaven; basenesse, for glory; unsufficiencie, for al-
sufficiencie. 4. *Object*. But there are paines in death. *Answer*. There is nothing without paines, and the better the thing be, the greater paines: but to speak properly, it is the remnant of thy life that tormenteth thee, and not thy death: for what is it but a not being in this world? for when we are, death is not: and when death is, wee are not. Now a not being hath no dolour: for

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as when wee were not at all, wee found no dolour, so when we shall not bee, wee shall finde none. Wherefore then fearest thou the day of death? for every day of thy life is a preparation to it; and that last period of dayes is not properly thy death allenarly, for every day contributeth to it. And as the last drop emptieth not, nor filleth the bottle, and the last path wearie not, nor the last stroake cutteth downe all the trunke of the tree, but every one helpeth another: so every day we go to death, and the last, wee arrive at it. So that it boats with us, it rideth behinde us, and leaveth us no more then the shadow of our bodies, till at last it cut the thred of our desires and lives, and take us from the world, and from our selves. So that we die at all houres, and all moments, and if we desire to live long, we enjoy a languishing death victorious in many assaults. So that *Epietetus* answered well to *Hadrian*, demanding this question, Which is the best life? he answered, The shortest. And *Solomon* saith, That the day of our death is better then the day of our nativitie: for this is

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the beginning of our dolours, and that is the end, and our accessse to supreme happiness: for then this body shall returne to the dust, and the spirit to God the giver, with whom we shall enjoy a full life, and our passions shall be buried, and our reason enlarged, and the whole man placed in his owne element, the heaven his countrey, from the which hee was banished.

Furthermore, did not *Cicero*, *Seneca*, and before them *Theophrastus*, *Crantor*, *Xenocrates*, leave rare monuments and documents, against immoderate dolour in death, as also against the fear thereof? but thou art better taught then those, that death is the very entry to that eternall day, *nunc stans* feast, Sabaoth, with the Ancient of dayes, and that the separation of the soule from this body, is nothing but an union and communion with God. And shall naughtie souldiers under their temporarie captaine, hazard their mispent life at the mouth of the canon in a furious skirmish for the pennie-pay, and thou not lay down this tedious life for the kingdome of heaven, whereunto thou hast undoubted right, by thy triumph-
ing

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ing generall, the captaine of thy salvation, the Lord Jesus, the Lord of Hosts?
5. *Object.* But the pangs of death are insupportable, who can abide these cruell and deadly wounds? *Answer.* That same Jesus by his glorious and meritorious death, hath sweetned, seasoned, sanctified them to thee in such fashion, that they shall be unto thee like the launcet of a Chirurgion, which pricketh and healeth together like worme-wood; or the potion of a skilfull mediciner, which is sowre, but wholesome. 6. *Object.* But the feare of judgement after death, maketh me afraid. *Answer.* That same Lord Jesus, judge of judges, thy eldest brother shall be thy judge, in that great day of retribution, and remuneration, and hee cannot but looke upon thee with compassionate eyes, seeing he is flesh of thy flesh, and bone of thy bones, and thy cause is his cause, for he is thy advocate, and intercessour daily. 7. *Object.* But the paines of hell, which are unspeakable, universall, eternall, are very fearfull, and much affright me. *Answer.* That same Jesus thy redeemer, as he made the grave his bed, so hee keeps the keyes of hell, and

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the gates thereof cannot prevail against thee. To conclude then, let us all resolve couragiously to attend death, laying aside all fear, ever hoping that the Lord shall be with us, to the end and in the end.

Blessed shall we be if we die in him, for so we shall rest from our labours, and in death celebrate three solemnities. First, our birth day: for wee shall revive. Secondly, our mariage day, which shall be accomplished with Christ. Thirdly, our triumph day: for through Christ we shall triumph over the world, our own flesh, sinne, death, the grave, hell, the devill, principalities and powers whatsoever, and receive that crowne of glory. So that through Christ we are more then conquerours, who saith, *I will redeem them from death: O death, I will be thy death: O grave I will be thy destruction*, *Hosea chap. 13. 14.* Are wee gods in Christ? let us not fear death. *Lethum non omnia finit*, *Propertius*: Death puts not a period to all things. I say more, death maketh us endlesse. *Cicero*, affirmeth, that after death hee shall bee immortall. *Horace*, that the best part of him shall live

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live. *Ovid*, that the best part of him shall be carried above the starres. The *Egyptians*, *Brachmanes*, *Indians*, *Thracians*, *Persians*, *Macedonians*, *Arabians*, *Americanes*, and all polished nations have consented to the immortalitie of the soule. But here wee surpasse them, that after death and resurrection, our bodies shall live for ever. This is an essentiall and fundamentall point of our belief.

THE SUBJECT.

Men once to die.

NOW let me speak of the subject of this assertion, *Man once to die*. It is not said in the originall *πάντες ἀνθρώποις*, to all men; but *ἀνθρώποις*, to men; because indefinite propositions in matters necessary are universall. The meaning is, All men and women must once die. *Ovid*, *Tendimus huc omnes*: we tend all to death, and that once. *Horace* saith very well, *Omnes eodem cogimur: Omnes manet una nox, & calcanda semel via lethi*. This is a passage common to all; and let it be so, wee should live again, wee must runne over

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the same race. *Catullus*, and *Epicetus* say, That as our life is but one day: so our death is but one night.

Dea.
Death is
certain in
uncer-
taintie.

The doctrine upon the subject is this: As there is nothing more certain then death, so there is nothing more uncertain then the time, place, and manner thereof. This doctrine hath two points.

I prove the first, that there is nothing more certaine then death, leaving the former reasons. First, from the word *fatum*, which expresseth the nature of death; so called, a *fando*, because the Lord hath spoken it; his word is his work. And seeing he hath uttered this sentence, *That all men must once die*, it cannot but come to passe. So that there is a fatall, infallible, inexpugnable, necessitant necessitie laid upon man, *once to die*. Man is tearmed *τέλος πάντων*, the end of all, *ὅς τις ἀποτελεσμένη*, nature perfected, *θεὸς ὁρατός*, a visible God, *μεγακόσμος*, *μικροκόσμος*, a compend of this great world; and as the heavens and earth wax old and perish, so he, the resemblance of both, must follow the patterne. I confesse with *Zoroaster* and *Trismegistus*, that he is an admirable piece of nature, because both

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both natures, superior and inferior, uncreated and created do meet in him. And if these visible creatures bee as so many scales, to climbe to that invisible Creator, man must be one of the most curious steps of that ladder. If we look within the intrals of the earth, we may see there rich mines of silver, gold, and precious stones. If we behold the face of it, we shall finde there such a varietie of herbs, flowers, fruits, trees, creatures, which may breed admiration in the dullest spirits. And is the sea lesse admirable, by reason of the flux and reflux thereof, the quantitie of fishes and monsters therein nourished? And is the aire any thing inferior to these two: full of fowles, clouds, raines, snow, haile, lightnings, thunder, and innumerable meteors? But when wee lift up our eyes to the astonishing vault of heaven, whose curtaines are spread over these, enlightned with the sunne and moone, and twinkling stars, with their towres, retowres, aspects, effects, influences, we cannot but be ravished with a more singular and divine contemplation. Yet here is a greater wonder, that all these things are abridged in thee, O man, of
seven

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seven foot-length? And as the world is a book in the which God may be read in capitall letters: so both the world and God, may by the most ignorant, easilie be read in thee as in a written table, seene in thee, as in a clear glasse. Thy flesh represents the dust; thy bones, the rockes; thy liver, the sea; thy veines, rivers; thy breath, the aire; thy naturall heat, the fire; thy head, the heavens; thy eyes, the stars; thy joynts, moving so actively, sinnews stirring so nimbly, senses working so quickly, like the secret resorts of nature. But I pray thee enter within thy inward parts so excellent; thy spirit so supernatuall, thy reason so divine, thy appetite so infinite, thy soule *χαράσματα τοῦ Θεοῦ*, the engraven image of God: thou maist justly say, that thou art *ultimus nature factus*, the last essay and effort of nature, and the theater whereupon God may be seene with mortall eyes, representing the foure corners of the world: thy face, the east; thy back, the west; thy right side, the south; thy left, the north. And whereas other creatures have their countenance downward towards their naturall mother the earth, thine are upward,

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ward, toward thy spirituall father, God; that thou mayest raise thy self from all earthly vanitie, to a serious contemplation of the divinitie, wherein are placed thy unchangeable comfort, thy unspeakable contentment, thy unconceivable felicitie. Whence I inferre this; Whatsoever of us is like to the creature, must die; but that which hath received the indeleble character of God, is perpetuall. So that our souls are immortall, our bodies are vassals and slaves of death, in which respect wee are all said to die.

And that this doctrine may bee the more clear, I shall prove it in the second place by way of induction. Look to the vertues; the stout as well as the rash, or the coward; the temperate, as well as the untemperate or stupid; the liberall, as well as the prodigall or avaricious; the magnificent, as well as the niggard or vainglorious; the magnanimous, as well as the proud or pusillanimous; the modest, as well as the ambitious or base minded; the meek as well as the angrie, or angerlesse; the courteous, as well as the flatterer, or churlish; the sincere, as well as the dissembler, or bragger; the civilized
man,

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man, as well as the rustick, or the scoggen, or the officious pleasant; the just as well as the unjust, must all once die. The stout man may fight against death; the temperate man keep a sober dyet to prolong his life; the liberall propine it; the magnificent make expences; the magnanimous disdain it; the modest smile at it; the meek embrace it; the courteous cherish it; the civilized welcome it; the just man execute judgements upon others; but none of them can overcome death. Look to the superiour faculties. The religious divine in *foro poli*; the curious lawyer, in *foro soli*; the skilfull mediciner in his shop, must all once die. The first of these may teach of it; the second may make a testament after it; the third may prescribe a recipe against it, but none of them can cast off its yoke. Look to the arts and sciences; the experimented Grammarian may finde out sundrie significations of the word Death in divers languages; the dainty Poet may make an Epitaph or Epicede; the flowing oratour, a funerall Sermon; the subtile Logician may dispute *pro, & contra*; the ingenuous moralist may discourse trimly upon it;

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it; but what can these do, but what mortall men can do, after all that they can do, die! Therefore let not the beaten warrior thinke, that all his stratagems can defend him, or the polished politician dreame that all the maximes of *Matchiavel*, or the counsell of *Achitophel* can preserve him. Let not the Geometer bee so busie, as to search out the place; or the Arithmetician, number the day; or the Astrologue, tell the manner of his death: let not the profound naturalist wade into the deep thereof; nor the transcendent Metaphysician flee from it: for there is no art nor science under heaven which will learn a man not to die. Look to the ages; the embrion in its mothers belly, the babe on its mothers breast, the wanton child, the rash young man, the strong man, the wittie man, the old man, the decrepit man; all must once die. Look to the conditions of men: Prince, pastor, and people, all must once die. And to compendize that which I thought to enlarge, both elect and reprobate, all must once die; they for the abolition of their miseries, and position of their happinesse: these for the position of

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of their miseries, and remotion of all happinesse. They to be glorified in soule and body: these to bee damned in both. So that the godly die, that they may live to God, and with God in heaven; the ungodly die, that they may live to the devill, and with the devill in hell. God preserve us from hell, and reserve us to heaven.

I prove the second point of this doctrine, which is this; There is nothing more uncertain, then the time, place, and manner of death, as a poet saith, *Nemo novit mortis tempusve, locumve, modumve*: The time, whether in the spring, summer, harvest, winter of the year, or of mans years; whether at the point of the day, morning, mid-day, evening, night, midnight, it is uncertain. He that dieth early in the morning, is the babe; he that dyeth at the third houre, is the young man; he that dieth at the sixt houre, is the strong man; he that dieth at the ninth houre, is the old man; and he that dieth at the eleventh houre, is the decrepit man. And therefore the Greek poet compareth man to an apple, which is either pulled off before the time, or else in time falleth off

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off on the ground. And *Epictetus* to a candle, which is exposed to winde; it may shine a little, and then goeth out. The place, whether in thy house, or in the temple; in thy bed, or at the table; in the mountain, or in the valley; in the wilder nesse, or in the fields; on sea, or by land; in or out of thy countrey, it is uncertain. The manner, whether by sword, famine, pestilence, sicknesse, heat, cold, hunger, thirst, racke, rope, by peace, or warre, by a naturall or violent death, it is uncertain. Of all these I might bring both exotick and domestick examples, but I leave them to your daily reading, and hearing of divine and profane histories. Onely I inferre these uses upon the precedent doctrine, by way of direction from the dead, and consequently from these two dead corps lying before us.

Receive first then three directions upon the first point, *viz.* The certainty of death.

The first direction is, *Vive memor lethi, fugit hora, Persius.* In thy life remember of thy death, for thy houre slippeth. Time is precious, but short; and this is a hard lesson, *Memento mori.* This was accustomed

Three directions touching the certainty of death. Direct. 1. In life remember death,

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med to be said to the Emperours in that great triumph at Rome, *Memento mori*, *homo es, mortalem te esse memineris*, Remember to die, man thou art, and remember that thou art mortall. All these did follow *Philip*, *Alexander* the greats father, who commanded his chamberlain thrice every day to round the same sentence in his eares. To this effect, when the Egyptians did solemnize their natall dayes, they had a dead scull upon their table, to put them in minde of their mortalitie. One Church-yard in *Paris*, I remarked, hath moe sculls, then there are living heads in *Scotland*. *S^c. Jerome* was wont to have in his studie before him, a dead mans scull with a running glasse. But alas, such is our follie, that scarcely can wee remember of death, when wee see the same painted upon the mort-cloath: wee may lose a legge to day, an arme to morrow, an eye the third day, and these will not teach us to prepare our selves towards it. Consumption in the lights, a stone in the bladder, the gout in our feet, the palsie in our hands, 2000 known sicknesses in our bodies, (to omit unknown, for every member of our bodie

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bodie is subject to diverse diseases) will not advertise us. Our house is ruinous, but we cannot flit out of it. Chance telleth us, that death is latent; infirmitie, that it is patent; old age, that it is present, as saith *Hugo*. What? for all this we cannot be enough admonished. And this is it that *Jerome* findeth fault with, *Quotidie morimur, quotidie commutamur, & tamen aternos esse credimus*: We die daylie, we are changed daily, yet we think our selves eternall. In the mean time, in our most lively life we may perceive the verie print and footstep of death. For we do see continually, and hear the cryes of mothers for their children; of spouses, for their husbands; of servants, for their masters; visitation of sick, mediciners, preachers, in our houles, at our bed-heads, all warning us, that we are besieged by death.

The second direction is, *Fac hodie, quod moriturus agas*: so lead thy life as if thou wert even now dying. Every day that we live (complaineth *Anselmus*) wee come from our countrey to our banishment; from the sight of God, to darknesse; from the pleasure of immortalitie, to the eor-

Direct 2.
So live
as thou
wert presently
dying.

G

ruption

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ruption of death. *Petrarcha* affirmeth, that he had not a *morrow* to look to; and that to day he was prepared to die. *Seneca*, a divine Philosopher to this purpose: *Dic dormitanti, potes non expergiſci; dic experrecto, potes non dormire amplius; dic exeunti, potes non reverti; dic redeunti, potes non exire: id eſt*, Tell to him that ſleepeth, it may bee that he awake not; and to him that is wakened, that perhaps he ſhall ſleep no more; and to him that goeth forth, that he ſhall not return; and to him that returneth, that perhaps he ſhall not go back.

Horace.

*Quis ſcit an adjiciant hodiernæ cræſtina vitæ,
Tempora dii ſuperi. &c.*

Martialis.

Sera nimis vitæ eſt cræſtina, vive hodie.

Both did borrow it from *Euripides*, *ὅστις ἐξῆστίσται τὴν αὐρίον μέλλουσαν, εἰ βιώσεται*: It is too late to morrow, live to daie. *Happie* is the man whoſe way, journey, time, buſineſſe, breath goeth together, walking before *G O D* as *Abraham*, with God as *Enoch*, in God as *Paul*. *Happie* is the man, who is ever ready, like a ſhip to looſe with a faire winde; like a horſe for the bell, not ſtanding ſtill

as

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as *Joshuas* sunne, or returning back as *Eze-
kias* sunne, but running its race as *Da-
vids* sunne. Provident is he who maketh
this testament aforehand, and calculats
this year to be his climacterick year; this
day, this houre, this moment, this breath
to be his last.

Omnem crede diem tibi diluxisse supremum,

Horace.

Imagine every day to be thy last day;
for this life is a lead, and not a proper-
tie; a farme, and not an heritage; an host-
age, and not an abode; if God warne thee
to remove, thou canst not suspend his
summons.

The third direction is, *Respice finem*:
Remember thy end (saith the wise man)
and whatsoever thou takest in hand shall
prosper: thou mayst well propone, God
dispones. Thou mayst entitle thy self with
Alexander the conquerour, the sonne of
Jupiter Hammon; and with *Sapor* king
of *Persia*, brother to the sunne or moone,
copartner with the stars, king of kings:
and exalt thy self with the titles of the
king of *Spaine*, *Presther John*, the *Turke*,
the king of *China*; thou mayst saile over
the mountaines with *Antiochus*, dry up
the rivers with *Sennacherib*, and bridle

Direct 3.
Look al-
wayes to
thy end.

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the seas, as the Monarchs in their pride have attempted; who with *Edom* have lift up themselves above the clouds, as the eagle, and builded their nest amongst the starres. But if thou have not builded upon the rock of Sion, thou hast erected but a Babel, a masse of confusion, and death shall crosse, crush, and cut all thy designs, and harbour thee in the place of silence, where thou shalt neither see, nor be seene any more. Thou shouldst then meditate on these three: 1. *Respice*, Look back to that which thou wast, *Earth*: 2. *Aspice*, Behold what thou art, *Earth*. and 3. *prospice*, Consider what thou must be, *Earth*. There thy beginning, continuance, end. Lord teach us to beginne well, to continue better, to end best of all: for the end crowneth the work.

3 Directions
touching
the un-
certainty
of death.

Direct. 1
Thinke
every day
thy last
day.

These are the three directions upon the certainty of death: receive also three other directions, upon the uncertainty of the time, place, manner.

The first direction is upon the *Time*. Howbeit it bee certain to God, yet to man it is uncertain: yea to Christ as hee is the sonne of man, who cometh as a thief

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thief in the night. Therefore let us have oyl in our lamps, and our loynes girded toward our masters coming: let us watch and pray, not knowing the day nor the houre. The preterit time is gone, the present is a moment; and the future is uncertaine. The day is short, the worke is great, our Master is at hand, therefore let us be busie, saith *Rabbi Simeon*. And if *Apelles* the painter, thought every day lost wherein he drew not a line: So we Christians, with *Bernard*, should think every moment of time lost, which we have not consecrated to God. *Seneca* affirmeth that a great part of our life slideth away with evil doing, the most part by nothing doing, the whole by doing that which we should not do; and in the meane time death commeth upon a suddentie. Doth not one complaine that he hath left his house halfe builded; the other that his victory is not crowned; another, that his meditations are not printed; another, that he hath not married his daughter; another, that hee hath not payed his debts? And why? because we are improvident, and have not in time thought upon our last time,

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which God in his wisdom hath not revealed unto us, for fear wee be holden in continuall inquietude. *Augustine* saith well, *Unus dies ignoratur, ut multi obseruentur*: which *Gregory* expoundeth, The last houre is uncertain, that we may suspect it, and hasten to it. *Dauids* child died an infant, *Entychus* a youth, *Sampson* a strong man, *David* an old man, *Methusalem* a decrepit man. God teach us to be ready at all times, for death is a fixed point which we must touch.

Direct. 2
What we
expect
some-
where,
let us
wait for
every
where.

The second direction is upon the place. Because wee know not in what place death will seize upon us, let us wait upon it in all places; for there is no corner in nature, but death reignes in it, subduing all things under it self, as an implacable tyrant. The babes in *Bethlehem* died in their swadling clouts, *Jacob* in his bed, *Eglon* in his summer house, *Saul* in the field, *Sennacherib* in the temple, *Joab* at the hornes of the altar, a Marquesse of *Mantua*, *Spensippus* a Philosopher, and one of the Popes of Rome, in the armes of whores. Let us send short and pithie ejaculations to God in all places, that he who is omnipresent, may bee powerfully

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fully present with us, where death encountereth us, and in what estate wee meet it, in that same we shall compear in judgement.

The third direction is upon the manner. This is a saying repeated by many, *ad vitam unus est exitus, ad mortem pene infiniti*: There is one passage to life, viz. our mothers bellie, but to death, are almost infinite. *Raman* hanged *Jobs* sons, smothered the mothers of *Jerusalem*, with their younglings starved to death; *Herod* worm-eaten, those of *Sodom* burnt with fire and brimstone, those of the old world drowned with an uncomparable deluge of waters. Diverse are the kinds of the Saints death; *Esay* was cut through the middle with a saw; *Peter*, *James*, *Paul* and *John*, beheaded; *Steven*, *Philip* of *Bethsaida*, and *Matthias* stoned; *Bartholomew* his skin pulled off him; *Thomas* thrust through with a spear; *Luke* hanged; *Andrew*, *Simons* brother, and *Christ* himself crucified: of the Christians under the Emperours of Rome, some pricked, some roasted to death, some devoured by cruell Lyons, some by ravenous wolves, some by fierce tigers, some

Direct 3.
An uncertain death requires a prepared life.

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with one or other exquisite torment pained to death. Our lesson is, who are here present, to lead a sanctified, and renewed life, serving God without feare, in holinesse and righteousness before him all the dayes of our life, that wee may obtaine a pleasant, easie, and precious death in the eyes of the Lord; *εὐθανασία, ἀθανασία*; an happie death is immortalitie to soul and body: for every manner of death, how execrable soever, shall be sanctified on the tree, whereon Christ was crucified. And thus farre of all the points of my text.

The conclusion.

Now my Noble, Honourable, Reverent, and well beloved Auditors, least I should omit any circumstance of this action looked for by you, I come to these two dead corps lying at the lippe of the grave, from which yee have received six directions, and if they could speak any more, they would make up the seventh, which is the most perfect number, that is to say, Learne of us to die, for ye must follow after us; and we cannot come backe unto you. So their mouthes are stopped, and we need not to speak unto them any more, for they will not

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not hear us, therefore wee must speake something of them. To pray God for them, we should not, for it will not a-vaile them; to praise them (howbeit praise worthie) I am assured that criticks and censurers would take to themselves larger matter, then perhaps were given them, all consenting with one voice and minde, that I a friend were driven by the violent streame of affection, and the tempestuous storme of passion, either upon the *Scylla* of ostentation, or the *Charibdis* of assentation. But I hope the saile of my sinceritie shall carry the ship of my minde from these two rocks, to the safe harbour of your favourable audience, and sparing censures; and that my mouth shall utter nothing, but that which the carper himself, a framed friend, an impartiall judge, a charitable christian ought to say, to wit, That this rare spectacle of one husband and spouse which cannot be severed in death, would seeme in the eyes of a naturall man pitifull and deplorable, but to us who see with spirituall eyes, joyfull and comfortable: for they are with God. And this is remarkable, Their joy was one, their grief one, their love one,

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one, their life one, their death one, their buriall one, their tombe one, their grave one, their glory one. And great is our union with them, howbeit we be separate for a while: for charitie biddeth us say, That our baptisme is one, our faith one, our hope one, our love one, our reward one, our pilgrimage one, our race one, our warfare one, our countrey one, our common-wealth one, our citie one, our religion one, our church one, our spirit one, our Christ one, our God one, the father of us all, above us all, in us all, all in all.

These are strait bands betwixt them and us, for that same golden chaine of mercie which hath pulled them unto heaven is fastned to our souls, that we also in our own time may be drawne hither. In the meane time we are banished and strangers, they gone home and citizens; we in *Sodom*, they in *Zoar*; wee in *OEnon*, they in *Salem*; wee in a terrestriall cottage, they in a celestiall paradise; we in clayie tabernacles, they in glorious pavilions; we are on this border of the sea, they on the other; wee drowned in the sea, they in the ark; wee in the desert,

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desert, they upon the top of mount *Pisgah*; we in *Egypt*, they in *Canaan*; we tost to and fro, they in the harbour mouth. Againe, we in a labyrinth, they in the fortunate Isles and *Elisian* fields; wee hunt after shadows, they enjoy the substance; wee amongst Bears and Wolves, they with the Lambe; we fighting, they triumphing. And what more? we sick, they whole; we blinde, they enlightned with that inaccessible light; we see through a glasse, they face to face; wee know in part, they fully; we poore, they rich; wee naked, they cloathed; wee weare clouts and rags, they bear crownes and scepters; we hungrie, they satisfied; we feed upon the fruits of the earth, they upon that quickning *Manna*, the bread of Angels; we imprisoned, they set at libertie; and that which the ignorant would thinke a wonder, wee dead, and they living. Why go wee then with mourning apparell, seeing they have white robes? Why weep we any more, seeing all teares are wiped from their eyes? Why do wee lament, seeing they sing songs of triumph upon golden harps and viols, with the melodious, harmonious

A Treatise upon death.

monious sweet-singing-chorestrie of Angels? Surely if it were possible that glorified souls were subject to grief, they have greater occasion to mourn for us, then we for them, whose bands amongst themselves are so unseparable, that death cannot break them; and greater love wee read not of any two then of these: for it is stronger then death. O happie couple above the eloquence of man and angel! Many a loyall husband and chaste spouse would be glad of such an end. And what an end? Let the envious Momus, and injurious backbiter hold their peace, and let me who stand in the presence of God, and in the face of his people, and in the chaire of veritie, tell the truth: to wit, That honourable Baron whose corps lyeth there in the flower of his yeares, in the strength of his youth, in the prime of his designes, even when young men use to take up themselves, is fallen, and mowne downe from amongst us, like a may flower in a green meadow.

His vertuous Lady who having languished a little after him, howbeit tender in body, yet strong in minde, and full of courage, took her dear husbands death
in

A Treatise upon death.

in so good part, that shee did not give the least token of hopelesse and helplesse sorrow. Yet wearying to stay after her love, she posted after him, and slept peaceably in the Lord, as her husband before her.

This, Noblemen, Gentlemen, and men of account amongst us have assured mee. So then, as neither the husbands ancient house, nor his honourable birth, nor his noble allye, nor his able and strong body, nor his kinde, stout, liberall minde, nor the rest of the ornaments which were in him alive, and which recommend brave gentlemen to the view of this gazing world, could keepe him from a preceding death. So neither the spouses noble race of generous and religious progenitours, nor a wise carriage in a well led life, nor the rest of her womanish perfections, could free her from a subsequent death, both due to them and us for our sins. God hath forgiven theirs; God forgive ours also. They have done in few, all that can be done in many yeares; They have died well: God give us the like grace. In the mean time, their reliques and exuvies, *terra depositum*, shall lye

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lye there amongst other dead corps, of their forebears and aftercommers, all attending a generall resurrection: And their souls the best part of them, *cœli depositum*, have surpassed the bounds of this inferior world, and are carried upon the wings of Cherubims and Seraphins, to the bosome of *Abraham*, for to change servitude with libertie, earth with heaven, miserie with felicitie, and to bee made partakers of that beatifick vision, reall union, actuall fruition of our God, in whose presence is fulnesse of joy, and at whose right hand are pleasures for evermore. How shall we then conclude, but with a hopefull and eternall farewell, till it please God, that wee all meet together on that great day, on Sion hill, and go into these everlasting tabernacles of the temple of the most High, in the holy citie, supernall *Ierusalem*, amongst the Hierarchies of that innumerable companie of Angels, the generall assemblie and church of the first borne, written in heaven by the finger of God, and the bloud of the Lambe? When and where they with us, and we with them, and the whole multitude of the militant and triumphant

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umphant Church, reunited under Christ the head, shall bee fully and finally glorified.

O fooles that we are, wee long with a vehement desire, to see our earthly princes coronation in this earthly kingdome: I pray you let us wish with an holy impatience, redoubled sighes, unfained groanes to be dissolved, and to bee with Christ, that wee may see our owne glorious coronations in that kingdome of glory? For, O what solemnities! O what festivities! O what exultations! O what exclamations! O what triumphs shall be there! when the heavens and earth shall clap their hands for joy. Why do these base minds of ours creep any more like wormes on earth, and soare not with the wings of heavenly contemplation, that our conversation may be in heaven? Why do we not flie with the golden feathers of faith & hope, to embrace in the armes of our souls our gracious redeemer, who is at hand, & stretcheth forth his powerfull hand unto us? O let us lift up our heads, & open the everlasting gates of our souls, that the king of glory may enter in, and finde roome therein, howbeit the
hea-

A Treatise upon death.

heaven of heavens is not able to containe him; who is the joy of the heavens, the hope of the earth, the light and life of the world, the ease of the oppressed, the comfort of the afflicted, the advocate of sinners, the reward of the just, our only Saviour. O let us set our affections upon him, and behold him, whose love shed abundantly in our hearts, should swallow all other love, who is the wisdom of God, and ours before the world, set as a rose of starres upon our head, when others shall bee confounded.

Therefore bow downe the knees of your hearts, with your voices, your hands and eyes unto heaven, saying, O come thou (whom our soules both love and long for) Lord Jesus, yea come quickly, and tye us unto thy selfe by the band of perfection, the coards of thy unspeakable loue. Wee die, wee divine after thee, O sweet life, O dear love! Tarric not while we are ready, but take us to thy selfe, and cover us with the banner of thy love, and present us holy, harmelesse, acceptable before thine heavenly father, that wee may dwell with thee, and in thee

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thee eternally, and through thee possesse
the things which neither eye hath seen,
nor ear hath heard, nor the heart of man
was ever able to conceive.

Now to this Jesus our redeemer,
to the Father our Creator, to the holy
Ghost our comforter, one GOD in
three persons, let us render from
the bottome of our soules, all
Honour, all Praise, all
Glory, for ever and
ever, A M E N.

A M E N.

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VIRI

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these eternally through the power
the things which the heart of man
not can hath heard, or the heart of man
was ever able to conceive.
Now to this Jesus our redeemer,
to the Father our Creator, to the holy
Ghost, our comforter, one GOD in
three persons, let us render from
the bottom of our souls, all
Honor, all Praise, all
Glory, for ever and
ever, Amen.

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VIRI NOBILIS 70 ANNIS CRA-
FORDII, D. KILBURNII,

*eterna memoriae sacravit hoc
epicedium Ninianus
Campbellus.*

Siccine Kilburni, florentis stamina vite,
Ante diem rupit Parca severa tuas
Attamen exultas, quoniam mens inscia sati,

Præpetibus pennis cælica templa subita
Haurit ubi puros latices, & Nectaris uvas,
Cælestis diæ vivit & Ambrosia.

Popite luctificos gestamina tristia cultus,
Ponite funereas vos pia turba facies.

Vivit quem fletis, votum super omne vigetq;
Despectans oculis inferiora suis.

Non est mortalis, (quantum muratur ab illo?)

Qui colit ætherei culmina celsa poli:

Atq; Dei vitam degit felicibus ausis,

Humano major nomine, voce, vice,

Idem hoc nati, patris, & matris, qui uno
eodemq; mense obierant,

Epitaphium.

Post natum Genitor, post hunc dulcissima Mater;
Hoc gaudent tumulo corpora tria simul.

Natus præcessit Genitorem, funera Mater

Tertia subsequitur, Mensis & unus erat.

Felices animæ! quibus his excedere terris,

Sic datur, & vitæ jam potiore frui.



VIRI CONSULTISSIMI
SCÆVOLÆ SAMMARTHANI
Galli memoriæ sacravit hoc carmen
NINIANUS CAMPBELLUS.

Vmbrosas Heliconis inter oras,
Pimplai & nemoris sacros recessus,
Me jam Pierio calore raptum
Cerno: dum meditor polire carmen
Cultum, nobile, molle, delicatum,
Indistum ore alio, beatiore
Venâ progenitum, sinuq; Phœbi.
Quo te prosequar omnibus canendum
Seclis, magne senex, tuiq; dotes
Urbani genii facetioris,
Docti iudicii politioris,
Æquem Scepitrigeri polo Tonantis.
Si fas sit numeris phaleuciorum,
Te laudare virum disertiozem
Phœbo, Mercurioq; gratiisq;
Quem circumvolitat novena turba,
Longava & Themis, & severa Pallas,
Testes

Testes etherii tui caloris.
 Cujus fama vigenz virum per ora
 Doctorum advolat aureis quadrigis.
 Ast nobis cadis ab tuis ademptum
 Lumen! proh dolor orbi & universo,
 Extinctum jubar aurei nitoris!
 Ni jam stellifero polo micares,
 Despectans humiles soli jacentis
 Tractus, ut simul omnibus renatus,
 Es lux fulgidior priore luce.
 Quâ nostros oculos rapis sequaces,
 Et totos animos sereniori
 Perfundis radio tui decoris,
 Fulgens clarior hespero recenti,
 Multò & pulchrrior imminente lunâ:
 Ut diam nequeam videre lucem,
 Quam præbes tremulis meis ocellis,
 Et toti patriæ tuæ decora,
 Ex quâ nasceris alma fax futuri
 Seculi, gloria & orbis universi.
 Cui tu perpetuum diem reducis,
 Aut mentis faculâ benigniori,
 Dicata sopsiâ secretiori,
 Sermone aut nitidam indicante mentem.
 Cui cedunt veneres Catulliana,
 Et limphâ liquidâ suaviores
 Melliti latices Terentiani.
 Cum vis vincier aspero Cothurno,

Et cedunt lyrici canora plectra,
 Et grandes numeri Maroniani,
 Et fervens genius Lucretianus.
 Quicquid Gallia parturit decori,
 Quicquid Græcia protulit venusti,
 Et quicquid Latium dedit politi,
 Id vincis. Licet invida Camæna
 Certent, ambigua facis coronam,
 Cunctis vatibus, & stupente Phœbo,
 Cingis tempora Laureâ perenni.
 Vt corpus jaceat licet sepultum,
 Fatali tumulto, O beare vivas,
 Auctor maxime carminis tenelli,
 Limati, sapidi, aurei, politi!
 O quantum tibi nominis paratur!
 Dum cantaberis orbe notæ toto,
 Nullis Scævola conticendo linguis
 Sed quò tendimus atq; missa? Siste
 Gressum. Quòve rapis novâ tumentem
 Laude? aut insolito furore plenam,
 Sustollis modo vitreo daturum
 Ponto nominatæ catibusq; centum,
 Misces Mercurialium virorum
 Quos mens ardua vexit ad bicornis
 Montis culmina, Pegasiq; celsos
 Pennis vestit. Ast apis sagacis
 Instar, liberosas amœniore,
 Et gratas violas, Thymumq; dulce,
 Propter

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Propter flumina, roscidasq; ripas
Formosi Ligeris, libentiusq;
Fingo carmina manibus litandis,
O divine senex, tuis dicata!
Nam nunquam mihi te silere fas est,
Totam qai meritis tuam beasti
Dilectam patriam, entheaq; linguis
Mentis pignora docta, rara, diva,
Ut te dicere nemo posset unum
Præter te, O nivea parens loquela.

Parisiis prius edita.

Anno, 1629.

Cal. Sextileis.

IN OBITUM VIRI COLENDISSIMI

JACOBI Legu Glascuensis archiepif-
chopi, de civitate, Academia &
ecclesiâ ibidem meritissimi.

Ad civitatem Glascuensem.

Almaquid incedis funesto Glascua cultu,
Et fedata modis tristibus ora geris?
An quod vester amor vitâ jaëtatus acerbâ,
Præsul post longæ tedia dura moræ
Suspiret potiore frui? qui gaudia lata
Carpat, & innocuis concelebrata jocis.

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Sentiat ac purum divini numinis haustum,
Atq; novâ multum luce triumphet ovans,
Nonqua sublimis transcendit culmina mundi
Celsa triumphatrix mens modo plena deo
Tangitur immodico luctu. Quid inania vota
Fundis? divino vivitur arbitrio,
Illum flere nefas, cuius pars optima vita
Nil aliud docuit quam didicisse mori.
Si mors dicenda est, per quam prope numen
Inq; serenati degitur arce poli. (amicum

Ad Academiam Glasguensem, &
doctos qui ad funus exornan-
dum eò confluxerant.

A Prima cœli cura, virtutum parens,
Lumen juventa vividum,
Phœbi supellex, dia nutrix artium
Sedes honorum splendida,
Quid nunc jaces afflicta curis acerbis
Et mersa patris funere,
Preluxit olim qui tibi? nunc additus
Cælo jubar fulget novum.
Lugesne ademptum cœtibus mortalium,
Qui gaudet aulâ calicâ?
Nec non beatus, totus & plenus Deo,
Portum salutis appulit?

As

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Ast heu miselli volvimur nos fluctibus,
A patria nostra procul.
Non hic querelis mollibus, non planctibus
Vrgendus heros amplius.
Tradux olympi nam soluta ergastulo,
Mens fessa terra ponderis,
Miscetur albo coelitem, qui concinunt
Laudes dicatas numini.
Quod gloriosâ luce perfusi vident,
Mirantur, & fixi stupent.
Non est quod ergo prosequaris Nenia,
Manes quietos praesulis,
O turba vatum, quæ pia in fletum fluis,
Mœrente lessu personans.
Cunctis terenda est hæc semel lethi via,
Nos proximi fato sumus:
Quos continenter distrahunt mœror, pavor,
Et mortis atra vulnera,
Donec peractâ, fata quam cernent, vice
Clemens Deus nos uniat;
Qui gestiamus libero & vero bono,
Per rota lati secula.

Anno 1632. Nonas Novembri s.



IN OBITUM VIRI INTE-
GERRIMI GVLIELMI BLARI,

Pastoris vigilantissimi fidissi-

miq; apud Britannodunenses.

Postquam pastores divos tot lumina mundi,
Condidit obscuro mors inimica peplo;

Tunc etiam, pie Blare, jaces ereptus amicis,

Et comitem tantis nox dedit atra viris;

Heu rerum ingenium, probitas, doctrina, pudorq;

Vnius hac plagâ funeris ista cadunt.

Nec non pullato squalens ecclesia cultu.

Luget, et hoc feretro triste levavit onus,

En nos, quos sophiæ junxit tibi sacra cupido

Cœlestis, tessu tangimur usq; tuo.

Sed desiderium, lachrymæ, gemitusq; dolorq;

Nil profunt, nusquam conspiciendus abes.

Hinc nos descendendi, non tu, qui lata capeffis

Gaudia, justitiæ sole nitente micans.

Nam terre in tenebris vite, vitiq; stupore

Degimus hoc ævi turba misella hominum.

Aliud in Nobilissima ejus verba suavissi-
mæ consolationis plenissima.

Vale melos cantat sinuoso flumine Cygnus,

Instantis præco funeris ipse sui;

Tale canis nuper, dum cœli gaudia cernis;

Pendet ab ore pio lecta corona tuo.

Dumq;

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Dumq; Deo raptus contendis in æthera nifu,
Mox novus ex ipso funere factus olor,
Letus ut aeterno moduleris carmina plectro,
Quæis summi resonant fulgida testâ patris:
Vtq; leves temnens curas, & vota gementum
In bassum, vero jam portare bono.

Anno 1632. pridie
Cal. Decembris.

Viri Nobilissimi Domini Gulielmi
Coninghami, Glencarnia Comititis
illustrissimi, apothecosis.

O Te beatum luce fulgentem novâ
Gemmantis instar sideris!
Vixti soli lumen, polo nunc adderis,
In templo amano, lucido,
Plenus deo, sublimior multo mee
Vena faventis numine,
Quamvis calorem sentiam mox entheum
Qui pandit alas ingeni,
Per cuncta rerum, non potest attollier
Mens pressa vinclo corporis,
Quò tu volasti plurimum fretus Deo
Heros stupendis ausibus,
Vltrâ minaces spes, metus omnes leves,
Vite & fugacis tœdia:
Et degis heroum choro mixtus pia,
Calesti raptus gloria.

Nec

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*Nec tu jacebis diutius terra in specu,
Qui nos egenos excipit.
Eheu misellos patriâ dulci procul
Quid non piget nos exili?
Vt te sequamur qui praeivisti lubens,
Pars illa nostri nobilis,
Ast tantulum salve, & vale nostri cape hac
Desideri nunc pignora.*

Nonas Novemb. 1631.



*In obitum viri clarissimi Guilielmi
Strutheri, Ecclesiae primùm Glasgu-
ensis, deinde Edinburgensis Pastoris
fidelissimi & facundissimi.*

F*Acunde praeo melle quovis dulcior,
Aut melle si quid dulcius;
Qui me solebas poculis rorantibus
Suada potentis me gere,
Demergis eheu lachrymosi funeris
Me fluctibus nunc obrutum.
Quam semper altis imminet virtutibus
Parca ferocis vulnera!
Quae sensit avi lumen, & noster soli
Nestor Britannî Bodius.
O quantus heros. (judicet Phœbus licet)
Toti canendus seculo!*

Nulli

()

*Nulli secundus Camero aeternum silet;
Nec sensa prudens eruet
Celestis almi, conspiciendi oraculi
Mirante doctorum choro.
Succedis illis qui voves morti nihil;
Nam posthumæ laudis satur,
Transmittis orbi scripta tot vivacia
Quot nullus expunget dies:
Struthere claras qui colis divum domos,
Vitæq; gaudes calicæ,
Felix perenni qui refulges otio,
Liber caduco tempore.
Qui terra tanti muneris compos fuit?
Cui vasta cœli machina
Arridet ultrò, cuiq; supremus favor
Stellantis aula militat.
Huc advolasti gloriæ ætus curribus,
Et vectus alis ingeni.
Sic functa fato redditur natalibus
Mens, nomen in terris manet.
Dum sol corusca luce diffundet jubar
Celeste cunctis, siderum &
Volventur orbes, laudibus cresces novis,
O fax futuri seculi.*

Anno 1633. idus Decembr.



IN OBITUM JOANNIS ROSA,
oratoris, poetæ, Philosophi & Theo-
logi eximii, & Pastoris Mechli-
mensis facundissimi.

O Cæli germen, charitum flos, veris ocelle,
Gloria musarum, dulcis amice Rosa,
Carperis heu parca funesto pollice, nunquam
Culmine Parnassi conspiciende Rosa.
Cunctis anteferende rosis, quæis gaudet & Hybla,
Saltus & Idalius, litus & Oebalum,
Et prædiles Arabi, & Pæstros cida tempe,
Atque Paphos Timolus, Gnosa terra, Cilix,
Ut licet æterno jam decantere triumpho
Mox vatam numeris concelebrande Rosa,
Luxerunt obitum Muse, suadela fletit
Vocalis, munda cui labra picta rose.
Amissum queritur longè pulchrima Cypris,
Qui modo vernabat lumina bina, Rosam.
Nec myrtus placuit divæ, nec viris Iacobo,
Nec Pani pinus, nec platanus genio,
Mellea nec quercus grata est devota Tonanti,
Nec lauro cinxit tempora Phæbus ovans.
Ex quo decideras lethali vulnere carpius
Ab Rosa jam nobis, raptus & ante diem,
Ægide non gestit Pallas, talaria nedum
Interpres diuim nectere vult pedibus.
Quippe diique deæque omnes hoc funere mærent,
Quod tibi jam faciant debita justa, Rosa.

Non

()
Non campus bellus, non flumina viva Lycet,
Non Jovis auri suæ plurimus imber aque,
Non tristes lachrymæ, non Castalis unda supernæ
Fonte fluens liquido te refovere queunt;
Quo minus arescas Pimplæi gratiarum,
Nec non Pierii sedula cura soli.
Num te lacteolo gestabit pectore Musa
Amplius dant Phœbus candidiore sinu
Excipiet posthac? certè melioribus horis
Crescis ubi zephyrus lenia flabra movet.
Nec sentis calidos æstus, nec frigora brumæ,
Neve procellosi flamina sæva noti.
O Rosater felix, de quo vel Jupiter ipse
Certet, & ardenti captus amore tui.
Qui te plantavit cognati semen Olympi,
Afflat ubi Elysiis aura beata rosis.
Quid multis? Rosa non inter moriture perennas
Clara tuæ stirpis gloria, rara poli.
Sit tibi perpetui veris, sit floris origo
Cælica, sitque liquor dius, odorque tibi.

EPITAPHIUM ROSÆ ad viatorem.

Quid stupeas qui prata vides defesse viator,
Quod pereat nostri gratia tanta Rosæ?
Namq; rosâ nil est brevius, properantius ævi,
Nil, ut mane viret, sole cadente perit.

Pulchro

()
Pulchra licet durat fugitivo tempore, Nonne
Nutrit & una dies, tollit & una rosam?
Hecque tua formae species, haec lucis imago
Viva docet vitam sic properare tuam,
Ut qui pubescis primo nunc flore juventa,
Mox improvisò curva senectus premar,
Sis niveâ rutilâq; rosâ ter pulchrior, ora
Inficiet pallor, funereusq; color.

Anno 1634. idus Octobr.

NINIANUS CAMPBELLUS.



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